¶ Here Followeth a Compendyous Regyment or a Dyetary of helth, made in Montpyllor: Compyled by Andrewe Boorde, of Physicke Doctor,

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¶ The Table of the Chapters folowyth.

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¶ The. iiij. Chapter, doth ſhewe vnder what maner, a man ſhulde buylde his howſe or manſyon, exchewynge thynges that ſhulde ſhorten the lyfe.

¶ The. v. Chapter, doth ſhewe howe a man ſhulde ordre his howſe, conceyuynge the Implementes, to comforte the ſpyrytes of man.

¶ The. vi. Chapter, doth ſhewe a man howe he ſhulde ordre his howſe and houſ-

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¶ The.viij. Chapter, doth shewe how the hed of houle, or a houlholder shuld exercyse hym selfe, for the healthy of his soule and bodye.

¶ The.viij. Chapter, doth shewe how a man shulde ordre hymselfe in slepyn ge and watche, and in his apparell wearynge.

¶ The.ix. Chapter, doth shewe that repletion or surfetynge, doth moche harme to nature, & that abstynence is the chyefest medson of all medsons.

¶ The.x. Chapter, treateth of all ma ner of drynkes. As of water, of wyne, of ale, of beere, of eyder, of meade, of metheglyn, and of whaye. &c.

¶ The.xi. Chapter, treateth of bread

¶ The.xij. Chapter of potage, of sew of stewpottes, of grewell, of fyrmente, of peese potage, of almonde mylke, of ryce potage, of caudelles, of cullesses, of ale drues, of hony soppes, and of all other maner of drothes.

¶ The.xiij.Chapter treateth of whyte meate, as of egges, butter, cheese, mylke, crayme, polettes, and of almōde butter, and of beane butter.
The.xiiij.Chapter treateth of fysshe.
¶ The.xv.Chapter, treateth of wylde fowle, and tame fowle, and byrdes.
¶ The.xvi.Chapter, treateth of fleshe, wylde and domesticall.
¶ The.xvij.Chapter, treateth of particuler thynges, of fysshe and fleshe.
¶ The.xviij.chapter, treateth of rosted meate, of fryed meate, of soden or boyled meate, of brused meate, and of baken meate.
The.xix.Chapter treateth of rootes.
¶ The xx.Chapter, treateth of certayne vsuall herbes.
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¶ The .xxij. Chapter, treateth of spyces.
¶ The.xxiij.Chapter sheweth a dyet for Sanguyne men.
¶ The.xxiiij.chapter, sheweth a dyet for

for Flumatycke men.

¶The .xxv. Chapter, sheweth a dyet for Colorycke men.

¶The .xxvi. Chapter, doth shewe a dyet for Melancolycke men.

¶The .xxvij. Chapter, treateth of a dyet, and of an order to be bled in the pestyferous tyme of the pestilence and the swettynge syckenes.

¶The .xxviij. Chapter, treateth of a dyet, for them the whiche be in an Ague or a Feuer.

¶The .xxix. Chapter, treateth of a dyet for them the whiche haue the Iliacke or the colycke and the stone.

¶The .xxx. Chapter, treateth of a dyet for them the whiche haue any of the kyndes of the gowtes.

¶The .xxxi. Chapter, treateth of a dyet for them the whiche haue any of the kyndes of the lepory.

¶The .xxxij. Chapter, treateth of a dyet for them the whiche haue any of the kyndes of the fallynge syckenes.

¶ The.xxxiij. Chapter, treateth of a dyet for them the whiche haue any payne, in theyr heade.

¶ The.xxxiiij. Chapter treateth of a dyet for them the whiche be in a consumption.

¶ The.xxxv. Chapter, treateth of a dyet for them the whiche be Asmatycke men, beynge shorte wynded or lackynge breath.

¶ The.xxxvi. Chapter, doth shewe a dyet for thē the which haue the palsey

¶ The.xxxvij. Chapter, doth shewe an ordre and a dyet for them the whiche be madde, and out of theyr wytte.

¶ The.xxxviij. Chapter, treateth of a dyet for them the whiche haue any of the kynde of the dropsye.

¶ The.xxxix. Chapter, treateth of a generall dyet for all maner of men, and women, beynge sycke or whole.

¶ The.xl. Chapter, doth shewe an ordre or a fashyon, howe a sycke man shulde be ordered in his sycknesse.

And

And howe a syeke man shulde be bled that is lykely to dye.

¶ The ende of the table.

¶ Here folowth the Dyetary or the Regyment of healthy

¶ The Fyrste Chapter / doth shewe where a man shulde cytuate or set his manyon place or howse, for the healthy of his body.

WHat Man of honour, or worshyp, or other estate, the whiche doth pretende to buylde a house, or any manyon place to inhabyte hym selfe: Or els doth pretende to alter his howse / or to alter olde buyldynge to tocõmodyous and pleasaunt buyldynge, not onely for his owne proper co-

modyte

modyte, wealth and healthy. But also for other men, the whiche wyll resorte to hym hauynge also a respecte to his posterytie. Fyrste it is necessarye and expedyent for hym to take hede what counsayle God dyd gyue to Abraham and after that to take hede what counsayle God dyd gyue to Moyses, and to the chyldren of Israell, as it appeareth in the, xiij. Chapter of Exodi. And the. xx. Chapter of Numeri. And the. vj. Chapter of Deutronomij, And also in ỹ boke of Leuytes, saying fyrst to Abraham. Go thou forth of thy countrey and from thy cognacion, or kynred. And come thou in to the countrey the whiche I wyll shewe to the, a countrey abundyng or plentyfull of mylke and hony. ¶ Here is to be noted that where there is plentye of mylke, there is plentye of pasture and no scarsyte of water. And where there is plentye of hony, there is no scarsyte but plentyfulnes of woodes, for there be ma

bees

bees in woodes and so consequently abundaunce of hõny. Thanthere be Bees, or hõny, or were in the hyues in gardynes, or orchardes. wherfore it appeareth that who so euer that wyll buylde a mansyonplace or a house, he muste cytuate and sette it there where he muste be sure to haue both water and wodde. Except for pleasure he wyll buylde a houle in or by some cytie or great towne, the which be not destytude of suche cõmodyties. But he the whiche wyll dwell at pleasure and for prosyte and healthy of his body, he muste dwell at elbowe rowme hauynge water and wodde annexed to his place or howse: for yf he be destytuted of any of the prynceppalles, that is to say. Fyrste of water, for to washe and to wrynge, to bake & to brew, and dyuers other causes, specyallye for peryll the whiche myghte fall by fyre, it were a great discõmodyous thynge. And better it were to lacke

wodde, than to lacke water, the pre-
myſſes conſydered. Although that
wodde is a neceſſary thynge, not one-
ly for fewell, but alſo for other vrgent
cauſes, ſpecyallye concernynge buyl-
dynge and reperacions.

¶ The ſeconde Chapter, doth ſhewe a
man howe he ſhuld buylde his houſe
or manſyon, that the proſpecte
be fayre and good for the
conſeruacion of
health.

After that a man haue choſen a
conuenyent ſoyle and place ac-
cordynge to his mynde & purpoſe to
buylde his houſe or manſyon on. He
muſt haue a forecaſte in his mynde,
that the proſpecte to and fro the place
be pleaſaunte, fayre, and good to the
eye, to beholde the woddes, the wa-
ters, the feldes, the vales, the hylles,
and the playne grounde. And that

euery

euery thynge be delente and kayre to the eye, not onely within the precyncte of the place appoynted to buylde a manſyon or a howſe, to ſe the comodyte about it, but alſo it maye be placable to the eyes of all men to ſe and to beholde whā they be a good diſtaūce of, from the place, that it doth ſtande comodyouſly. For the comodyous buyldynge of a place doth not onely ſatiſfy the mynde of the inhabytour, but alſo it doth comforte and reioyſeth a manne's herte to ſe it: ſpecyally the pulcrous proſpecte. For my conceyte is ſuche, that I had rather not to buylde a manſyon or a houſe, than to buylde one wbout a good proſpecte, in it, to it, and from it. For and the eye be not ſatiſfyed, the mynde can not be contented. And the mynde can not be contented, the herte can not pleaſed. Yf the herte and mynde be not pleaſed, nature doth abhorre. And yf nature do abhorre, moltyplicacion of the

bytall, an anymall, and spyrytuall powers, do consequently solowe.

¶ The thyrde Chapter doth shewe a man to buylde his house in a pure and a freshe ayre to lengthen his lyfe.

There is nothynge, except poyson that doth putrifye, or doth corrupte the blode of man. And also doth mortifye the spyrytes of man, as doth a corrupte and a contagyous ayre. For Galen terapeutico nono sayth, whyther we wyll or wyl not, we must graunte to euery man ayre: for without the ayre, no man can lyue. The ayre can not be to cleane and pure consyderynge it doth close and doth compasse vs rounde about, and we do receyue it into vs, we can not be without it, for we lyue by it, as the fysshe lyueth by the water. Good ayre therfore is to be prayed. For yf the ayre be

be freshe, pure and cleane aboute the mansyon or howse, it doth conserue the lyfe of man, it doth comforte the brayne and the powers, naturall, animall, and spyrytuall, engendrynge and makynge good blode, in the whiche consysteth the lyfe of man. And contrarily euyll and corrupte ayres, doth infecte the blode, and doth ingendre manye corrupte humoures, and doth putrefye the brayne, and doth corrupte the herte, and therfore it doth breede many dyseases and infyrmyties, thorowe the whiche mannes lyfe is abreuyated and shortened. Many thyng doth infecte, putrefy, and corrupteth the ayre. The fyrst is the influence of sundry fyres and standynge waters, stynkyng myres, and marshes. Caryen lyenge longe aboue the grounde. Moche people in a smale rowme, lyenge vncleanly, and beynge fylthy & slutysshe. Wherfore he that doth pretende to buylde

his manſyon or howſe, he muſt prouyde that he do not ſytuate his howſe, nyghe to any marſhe or moryſhe grou̅de. And that there be not nyghe to the place, ſtynkynge and putryfyed ſtandynge waters, poolꝭ, pondes, or meres, but at leſt wyſe that ſuch waters do ſtande vpon a ſtonye or a grauell grounde myxte with claye, and that ſome freſſhe ſpryngꝭ haue a recourſe to noryſſhe and to refreſſhe the ſayde ſtandynge waters. Alſo there muſt be cyrcũſpection had, that there be not aboute the howſe or manſyon no ſtynkynge dyches, gutters, nor canelles, nor corrupte dunghylles nor ſynkes, except they be oft and dyuers tymes mundyfyed and made cleane. Swepynge of houſes and chambers ought not to be done as longe as any honeſt man is within the precyncte of the howſe, for the duſte doth putryfye the ayre, makynge it dence.

Alſo nyghe to the place, let nother hempe

hempen or lare be watered, & beware of the smoke of candelles and of the sauour of apies, for these thynges be contagyous and infectyue. Also myste and clowdy dayes, impetouse and behement wyndes, troublous and vaperous wether is not good to labour in it to open the powers to let in infectuous ayre. Furthermore beware of pyssyng in drawghtes, & permytte no cõmon pyssyng place be about the house or mansyon, & let the cõmon house of esement be ouer some water or els elongated from the howse. And beware of emptyng of pysse pottes, and pyssynge in chymnes, so that all euyl and contagyous ayres maye be expelled, and clene ayre kepte vnpartyted. And of all thynges, let the butterye, the celler, the kytchyn, the larder house, with all other howses of offyces be kepte cleane, that there be no fylthe in them but good and odyferus sauoures. And to expell and expulse incorrupte

rupte and contagyous ayre, looke in the .xxbij. Chapter of this Boke.

¶ The .iiij. Chapter, doth shewe vnder what maner and fasshyon a man shulde buylde his howse or mansyon in exchewyng thynges the whiche shulde shorten the lyfe of man.

Whan a mā doth begyn to bulde his howse or mansyon place, he must prouyde (sayth Jesus Chryste) before that he begyn to buylde for all thynges necessarye for the perfourmacion of it, lest that whan he hath made his foundacyon, and can not fynysshe his worke that he hath begon, euery man wyll deryde hym, sayynge. This man dyd begyn to buylde, but he can not fynysshe or make an ende of

of his purpose, for a man must consyder the expence before he do begyn to buylde. For there goeth to buyldynge many a nayle, many pynnes, many latthes, & many tyles, or sclates, or strawes. Beside other greater charges, as tymber, boordes, lyme, sande, stones, or bricke, beside the workemanshyp and the Implementes. But a man ỹ whiche haue prouyded or hath in store to accomplysshe his purpose, and hath chosen a good soyle and place to cytuate his howse or mansyon and that the prospecte be good. And that the ayre be pure fryske and clene. Then he that wyll buylde, let hym make his foundacion vpon a grauell ground myxte with claye, or elles let hym buylde vpon a roche of stone, or els vpon an hyl or a hylles syde. And order and edefye the howse, so that the pryncypall and chyefe prospectes maye be Easte and West, specyally Northeast, Southeaste, and Southwest, for the

merydiall wynde, of all wyndes is the
moste worste, for the South wynde
doth corrupte and doth make euyll va
powres. The East wynde is tẽporate,
fryske, and fragraunt, the West wyn
de is mutable, the Northwynde pur
geth euyll vapowres. Wherfore bet
ter it is of the two worste ỹ the wyn
dowes do open playne North, than
playne South. Although that Jere
my sayth, from the North dependeth
all euyll: And also it is wryten in. Can
tica canticorum. Ryse vp North wyn
de, and come thou South wynde and
perfecte my gardyn. Make the hall vn
der suche a fashyon, that the parlour
be annexed to the hed of the hall. And
the buttery and pantrye be at the lo
wer ende of the hall, the seller vnder
the pantrye sette somwhat a bake, the
kytchyn set abaste from the butterye
and pantry, cõmynge with an entrye
by the wall of the buttry, the pastry
howse and the larder howse annexed to
the

the kytchyn. Than deuyde the lodgyn
ges by the circuyte of the quadryuyal
courte, and let the gatehouse be oppo
syte or agaynst the halldoore (not dy=
rectly) but the hall doore standynge a
base of the gatehouse in ỹ mydle of the
fronte entrynge in to the place: let the
pryuy chãbre, be anexed to ỹ great chã
bre of estate: with other chãbres neces
sary for the buyldyng, so that many of
the chambres may haue a prospecte
in to the Chapell. Yf there be an vt=
ter courte made, make it quadryuyall
with howses of easementes, and but
one stable for horses of pleasure, and
se no fylth nor donge be win ỹ courte,
nor cast at the backeside, but the don
ge to be caryed far from the mansyon
Also the stables of the slaughter how=
se a dayery yf any be kepte shulde be
elongated the space of a quarter of a
myle from the place. And also the bac
ke howse and brewehowse shulde be a
dystaunce from the place of from other

buyldynge. When all the manſyon is
edyfyed and buylte: yf there be a mote
made aboute it, there ſhulde come fret
the ſpryng come to it and dyuers ty-
mes the mote ought to be ſcoured and
kepte cleane from mudde and weedes
And in no wyſe let not the fylth of the
kytchyn deſcende in to the mote. Fur-
thermore it is a commodyous and a
pleaſaunte thynge to a manſyon to
haue an orcharde of ſundry fruytes.
But it is more cõmodyouſer to haue
a kayre gardyn repleted with herbes
of Aromatycke & redolent ſauoures.
In the gardyn may be a poole or two
for fyſſhe, yf the pooles be clene kepte.
Alſo a parke repleted with deere and
conyes is a neceſſary and a pleaſaũt
thynge to be anexed to a manſyon. A
doue hawſe alſo is a neceſſary thyn-
ge aboute a manſyon place. And amõ
ge other thynges a payre of buttes is
a decent thynge aboute a manſyon,
and other whyle, for a greate man
neceſ-

neceſſary it is to paſſe his tyme with bowles in an aley. Whā all this is fynyſhed and the manſyon replenyſſhed with Implementes, there muſte be a fyre kepte contynually for a ſpace to dry vp the contagyous moyſters of the walles & the ſauour of the lyme and ſande. And after that a mā may lye and dwell in the ſayde manſyon without takynge any inconuenyence of ſyckenes.

¶ The. v. Chapter doth ſhewe howe a man ſhulde ordre his howſe concernynge the Implementes to comforte the ſpyrytes of man.

When a man hath buylded his mānſyon, and hath his houſes neceſſary aboute his place, yf he haue not houſholde ſtuffe or Implemētes the whiche be nedefull. But muſte borowe of his neyghboures.

He than is put to a shykte and to a great after deale, for these men the whiche do brue in a bottell and bake in a wallet, it wyll belonge or he can bye Jacke & salet. Yet euery thynge muste haue a begynnynge, and euerye man muste do after his possessyons or abylytie. This notwithstandyng better it is not to set vp a housholde or hospytalytie than to set vp housholde lackynge the performacion of it. As nowe to come for malte and by and by for salte: Nowe to sende for breade, and by and by, to sende for a shepes heade: And nowe to sende for this, and now to sende for that: and by and by he doth sēde he can not tell for what Suche thynges is no prouysyon, but it is a great abusyon. Thus a man shall lese his thryfte, and be put to a shykte. His goodes shall neuer increase, and he shall not be in rest nor peace. But euer in carke and care: for his purse wyll euer be bare. Wherfore I

do

bo counſayle euery man: to pronyde
for hym ſelfe as ſoone as he can. For
yf of Implementes he be deſtytuded:
men wyll call hym lyghte wytted. To
ſet by a great howſe: and is not able
to kepe man nor mowſe. Wherfore let
euery man looke or he leape: for ma-
ny cornes maketh a great heape.

The.bi. Chapter doth ſhewe howe a man ſhulde ordre his howſe, and howſholde: and to lyue quyetly.

Who ſoeuer he be that
wyll kepe an howſe, he
muſte ordre the expen-
ſes of his howſe, ac-
cordynge to the rent of
his landes. And yf he
haue no landes, he muſt ordre his hou-
ſe after his lucre, wynnynge, or gay-
nes. For he that wyll ſpende more in
his howſe, than the rent of his lan-
des

des, or his gaynes doth attayne to, he shall fall to pouerte: and necessyte wyl vrge, cause and compell hym, to sell his lande or to waste his stocke, as it is dayly sene by experyence of many men. Wherfore they the whiche wyll eschewe suche prodygalytie and incō uenyence, must deuyde his rentes, por cyon and expenses wherby he doth lyue, in to thre equall porcyons or partes. The fyrste parte must serue to prouyde for meate and drynke and all other necessary thynges for the sustentacion of the housholde. The seconde porcyon or parte, must be reserued for apparell, not onely for a mans owne selfe: but for all his housholde, and for seruauntes wayges, deductynge somewhat of this porcyon in almes dede to poore neyghboures and poore people fulfyllynge other of the seuen workes of mercy. The thyrde porcyon or parte, muste be reserued for vrgent causes in tyme of nede, as in sycknes,

repara-

reparacion of howses, with many o-
ther cotydial expenses beside rewar-
des and the charges of a mans laste
ende, yf a man do excede this ordre,
he maye soone fall in dette the whi-
che is a daungerous thyng many way-
es, beside the bryngynge a man to
trouble. And he that is ones behynde
hande and in trouble, he cannot be in
quyetnes of mynde: the whiche doth
perturbe the herte, and consequent-
lye doth shorten a mannes lyfe.
Wherfore there is no wyse man but
wyll eschewe this inconuenyence. And
wyll caste before what shall folowe af-
ter. And in no wyse to set vp a how-
holde, before he hath made prouysion
to kepe a house: For yf a man shall bye
euerye thynge that belongeth to the
keppynge of a howse with his penye:
it wyll be longe or he be ryche, and lon-
ge or that he can kepe a good howse.
But he is wyse in my conseyte that
wyll haue or he do set vp his houshold

two or thre yeares rente in his coffer. And yf he haue no Landes, then he must prouyde for neceſſarye thynges or that he begyn houſholde, leſt he repent hymſelfe after: thorowe ethewhiche he doth fall into penyfulneſs, and after that in to ſyckenes & diſeaſes, tyll he not quyetly, wherby he ſhall abrudge his lyfe.

¶ The. viii. Chapter doth ſhewe howe the heade of a houſe, or a houſholder ſhulde exercyſe hymſelfe: for the health of his ſoule and body.

After that a man hath prouyded all thynges neceſſarye for his houſe and for his houſholde, Expedyent it is for hym to knowe, howe he ſhulde exercyſe hym ſelfe both bodyly and ghoſtely: For there is no catholyke or chriſten man tyll he is bounden in conſcyence to be more cyr-

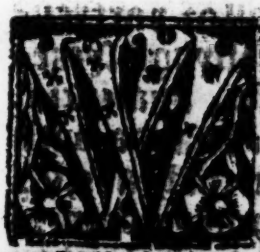
cumſpecter

cumspecter aboute the wealth of his
soule, than the health of his bodye.
Our sauyour Jhesus Christe sayth,
what shall it profyte a man yf he ge-
tt the worlde, & lese hym selfe & bryn
ge hymselfe to destruccyon. Wherfore
it appereth a man ought to be cir-
cumspecte for the helth & welth of his
soule for he is bounde so to lyue, that
nyght & daye at all houres he shulde
be redy. Than whan he is called for to
departe out of this worlde, he shulde
not feare to dye. Seynge these wordes
with seynt Ambrose. Here no to dye
byeause we haue a good god. Whan
a man hath prouyded for his soule
and hath subdued sensualyte, and
that he hath brought hym selfe in a
trade, as a blame of a ghostely or a
catholyke lyuynge, in obseruynge the
comaundementes of God. Than he
must studye to rule & to gouerne them,
the whiche be in his howsholde as hu-
der his custodye or domynyon to se

that they be not yole. For kynge Henrye the eyght sayd whan he was yonge. Idlenes is chyefe mayster of vyces all. And also the hende of a howse must sure se that they the whiche be vnder his rule yon serue god the holy dayes as dylygently, yea, and more dylygently than to do theyr worke the feryall dayes, refrayning them from vyce and synne, compellynge them to obserue the cõmaundementes of god specyally to punysshe the swearers, for in all the worlde, there is not suche odyble swearynge as is vsed in Englande, specyally amonges youth and chyldren whiche is a detestable thynge to here of, and no man doth go aboute to punysshe it. Suche thynges reformed, than may an housholder be glad not ceasyng to instructe them the whyle they be yonge, but also he must continue in shewyng good example of lyuynge, than may he reioyce i god and his mercy, the which myght & reioycyng

do lengthen a mannes lyfe and doth expell syckenes.

¶ The. viij. Chapter, doth shewe how a man shulde ordre hym selfe in slepe and watche and in wearynge his apparell.



Whan a man hath exercysed hym selfe in the dayrynne as is sayed, he may slepe sonde lye and surely in God. What chaunce soeuer do fortune in the nyght. Moderate slepe is moste prayed, for it doth make perfecte dygestion, it doth norysshe the blode, and doth qualyfye the heate of the lyuer, it doth aswage, quycken, and refresshyth the memory: it doth restore nature, and doth quyet all the humoures and pulses in man: and doth assymate and doth comforte all the

natyrall and anymall and spyrytuall
powers of man. And suche moderate
slepe is acceptable in the syght of god
the premysses in the aforesayde chap-
ter obserued and kepte. And contrary-
ly, immoderate slepe and slouthfulnes
doth humecte and maketh lyght the
brayne, it doth ingendre rewme and
Impostumes, it is euyll for the pally,
whyther it be vniuersall or partycu-
ler, it is euyll for the fallynge syck-
nesses called Epilencia, Analencia,
and Cathalencia, apoplexia, lope doth
all other infyrmyties in the heade, it
stupefyeth and causeth obliuyon,
for it doth obfuske and doth obnebu-
late the memory and the quyckenes of
wytte. And shortly to conclude it doth
perturbe the natyrall, and anymall,
and spyrytuall powers of man. And
specyally it doth inflygate and sede
a man to synne, and doth induce and
inferre bleuytie of syke, and detestably
it displeaseth god. Our lorde Jhesu

Chryste

Chryste dyd not onely byd or ꝛesmain
de his dyscyples to watche, but dyd
anymate them and all other so to do,
sayinge. I saye not onely to you watc-
hye, but to all men I saye watche: and
to Peter he sayde, myght thou
not thou one houre watche with me. Although
these holy Scryptures with many o-
ther mo the whiche I myght allyge at
ꝛe me. Although they be not greatl-
y referred to this sence, yet it maye
stande here with my purpose and mat
ter without reprehension. These mat
ters here nede not greatly to be reher
sed: wherfore I do returne to my pur
pose & do say that the moderation of
slepe, shulde be measured accordynge
to the naturall complexion of man,
and in any wyse to haue a respecte to
the strength and the debylyte to age
and youth, and to sykenes and helth
of man. Fyrste as concernynge the na
turall complexion of man. Sanguy-
ne and colorycke men, seuen houres
of

a slepe is sufficyent for them. And nowe consyderynge the Imbecilytie and weakenes of nature: a flumatyke man may slepe .ix. houres or more Melancolycke men maye take theyr pleasure, for they be the receptacle & the dragges of all the other humoures. Secondarylye youth and age wolde haue temperaunce in slepynge They their strength may suffre a dront in watche, the whiche debylytie and weakenes can not, as I wyll shewe by a familyer example. There were two men sat at the dyce togyther a daye and a nyght and more: the weke man sayde to hym, I can playe no longer. The stronge man sayde to hym. Fye on the benche whyffler, wylte thou starte away nowe. The weake man to satysfie the stronge mannes mynde, appetyte, & delyte, playeth with his fe lowe, thorowe the which he doth kyll hymselfe. The stronge mā doth hym-selfe lyele pleasure all thynge cōsydered

the

the whiche I do passe ouer: wherfore I wyll returne to the sycke man, whiche may slepe at all tymes whan that he maye get it: but yf he may slepe at any tyme, best it is for hym to refrayne from slepe in the daye, and to take his naturall rest at nyght, whā all thynges is, or shulde be at rest and peace, but he must do, as his infyrmyte wyll permytte and suffre. Wholesome men of what age or complexion so euer they be of, shulde take theyr naturall rest and slepe in the nyght: and to eschewe merydyall slepe. But and nede shall compell a man to slepe after his meate: let hym make a pause, and than let hym stande a lene and slepe agaynst a cupboorde or ris let hym sytte vpryght in a chayre and slepe. Slepynge after a full stomacke doth ingendre dyuerse infyrmyties, it doth hurte the spleene, it relaxeth the synewes, it doth hingendre the dropsies and the gowte, and doth make a man looke euyll colored.

Bewate of beneryous actes before the fyrste slepe, and specyally bewate of suche thynges after dyner or after a full stomacke, for it doth ingendre the crampe and the gowte and other displeasures. To bedwarde be you mery, or haue mery company aboute you, so that to bedwarde no angre, nor heuynes, sorowe nor pensyfulnes do trouble or dysquyet you. To bedwarde, and also in the mornynge vse to haue a fyre in your chambre to wast and consume the euyl vapowres with in the chambre, for the breath of man may putrefye the ayre within the chãbre: I do aduertyse you not to stande nor to sytte by the fyre, but stande or syt a good way of from the fyre to takyn ge the flauour of it, for fyre doth aryfie and doth dryue by a mannes blode, and doth make sterke the synewes and ioyntes of man. In the nyght let the wyndowes of your howse, specyallye of your chãbre be closed. Whan you

be

be in your bedde, lye a lytle whyle on your lefte syde and slepe on your ryght syde. And whan you do wake of your fyrste slepe, make water: yf you fele your bladder charged, & than slepe on the lefte syde, and looke as oft as you do wake, so oft turne your selfe in the bedde from one syde to the other. To slepe grouellynge vpon the stomacke and bely is not good, oneles the stomacke be slowe and tarde of dygestion but better it is to laye your hande or your bedfelowes hande ouer your stomacke than to lye grouellynge. To slepe on the backe vpryght is vtterly to be abhorred, whan that you do slepe, let not your necke nother your sholders, nother your hãdes, nor fete, nor no other place of your bodye lye bare vndiscouered. Slepe not with a empty stomacke, nor slepe not after that you haue eaten meate one howre or two after. In your bed lye with your heade somwhat hygher, lest that the

meate whiche is in youre stomacke, thorowe eructuacions or some other cause ascende to the ryght of the stomacke. Let your nyght cap be of scarlet, and this I do aduertyse you to cause to be made a good thycke quylte of cotton or els of pure flockes or of cleane wolle, and let the couerynge of it be of whyte fustyan, and laye it on the fetherbed that you lye on, and in your bed lye not to hote nor to colde but in a temperaunce. Olde auncyent Doctors of physicke sayth. viii. howres of slepe in sōmer, and ix. in wynter is sufficyent for any man: but I do thynke that slepe ought to be taken as the complexion of man is. When you do ryse in the morynge: ryse with myrth and remembre God. Let your hosen be brusshed within & without, and shaue the inside of them agaynst the fyre, vse lynnen sockes, or lynnen hosen next your legges, whan you be out of your bedde stretche forth your

legges

legges & armes, & your body, cough, and spytte, and than go to your stoole to make your egestyon, and remeue & voyde your selfe at all tymes, that nature wolde expell. For yf you do make any restrycyon in keppynge your egestyon or your vryne, or ventosyte, it maye put you to displeasure in breadynge dyuers infyrmyties. After you haue euacuated your bodye, & trussed your poyntes, kaymie your heade oft, and so do dyuers tymes in the day. And wasshe your hãdes & wrestes, your face & eyes and your teeth with colde water and after ỹ you be apparayled, walke in your gardyn or parke, a thousande pase or two. And than great and noble men doth vse to here masse, & other men that cannot do so, but muste applye theyr busynes, doth serue god with some prayers, surrendrynge thankes to hym for his manyfolde goodnes, with askynge mercye for theyr offences. And before you go to your refecti-

or moderatly exercise your body with
some labour or playeng at the tennys
or castyng a bowle, or paysyng weyght
stes or plōmettes of leede in your han
des, or some other thyng, to open your
poores, & to augment naturall heate.
At dyner and supper vse not to drynke
sundry drynkes, and eate not of dy-
uers meates: but feede of .ij. or .iij.
dysshes at the moste. After that you
haue dyned and supte, laboure not by
and by after, but make a pause sytteyn
ge or standynge bytwyxt the space of
an howre or more with some pasyme
drynke not moch after dyner. At your
supper, vse lyght meates of dygestyon
and refrayne from grose meates, go
not to bed with a full nor an emptye
stomacke. And after your supper ma-
ke a pause or you go to bed, and go to
bed, as I sayde with myrth. Further-
more as concernynge your apparell.
In wynter next your shert vse you to
weare a petycote of scarlet: your dow-
blet

blet vse at pleasure: But I do aduertyse you to lyne your Jacket vnder this sallyon or vuaner. Bye you fyne skynnes of whyte lambe & blacke lambe. And let your skynner cut both ye sortes of the skynnes in smale peces triangle wyse, lyke halfe a quarell of a glasse wyndowe. And than sewe togyther a a whyte pece and a blacke lyke a whole quarell of a glasse wyndowe: and to sewe vp togyther quarell wyse almoche as wyll lyne your Jacket, this furre for holsomnes, is prayesed aboue sables, or any other fur. Your extrayall apparel vse accordyng to your honour. In somer vse to were a scarlet petycote made of stameli, or lynsie wolsie. In wynter and somer kepe not your hed to hote, nor vnder it to strayte, kepe euer your necke warme. In somer kepe your necke and face from the sonne, vse to weare gloues made of goote skyn, perfumed with Amber degrece. And beware in stādyng or lyeng on the

grounde

grounde in the reflection of the sonne but be mouable. If thou shalt cõmon or talke wt any man: stande not styll in one place yt it be vpon ỹ bare grounde, or grasse, or stones: but be mouable in suche places. Stande nor syt vpon no stone or stones: Stande nor syt longe bareheed vnder a bawte of stone. Also beware that you do not lye in olde chãbres which be not occupyed, specyally suche chambres, as myse and ratres and snayles resorteth vnto: lye not in suche chambres, the whiche be depzened cleane from the sonne and open ayre, nor lye in no lowe Chambre, excepte it be boorded. Beware that you take no colde on your feete and legges. And of all wearher beware that you do not ryde nor go in great and Impytous wyndes.

¶ The.ix. Chapter doth shewe, that replexion or surfetynge, doth moche harme to nature. And that abstynence is the chyfest medson of all medsons.

Galen declarynge Ipocrates sentence vpon eatynge to moche meate sayth. More meate than accordeth with nature is named replexion, or a surfet. Replexion or a surfet is taken as well by gurgytacions or to moche drynkynge, as it is taken by repulacion of eatyng of crude meate, or eatynge more meate than doth suffyce or can be truely dygested. Or els replexion or a surfet is, whan the stomacke is farced, or stuffed, or repleted with to moch drynke & meate that the lyuer whyche is the fyre vnder the potte, is suppressed that he can not naturally nor truely decocte, defyne dygest, the superabundaūce of meate

and drynke the whiche is in the porte of stomacke: wherfore dyuers tymes these Impedymentes doth folowe. The tongue is depryued of his office to speake: the wyttes or sences be dull and obnebulated from reason, slouth and sluggysshenes consequentlye foloweth. The appetyde is withdrawen the heade is lyght and doth ake, and full of fantasyes, and dyuers tymes some be so sopyted, ỹ the malte worme playeth the deuyll so falte in the heed, ỹ all the wezide renneth rounde aboute on wheles, then doth the pryncypall mẽbres, and the officiall membres doth kayle of theyr strength. Yet thepulles be full of agylyte. Suche repletion, specyally suche gurgytacions doth ingendre dyuers inkyrmycies, thorowe the whiche dreupte and shortenes of lyfe doth folowe. For the wyse man sayth, that surfetes do kyll many men, and temperaunce doth prolonge the lyfe. And also it is wrytten

Eccle.

Eccle.37. That there doth dye many mo by surfet, than there doth by the sworde, for as I sayde, surfetynge ingendereth many infyrmyties, as the droples, the gowtes, lepozed, sawsflem, and pymples in the face, behemēt Impzessions, vndygest humours, oppylacyons, feuers, & puttyfactions. And also it doth perturbate the heade, the eyes, the tonge and the stomacke with many other infyrmyties. For Galen sayth ouer moche replexion or surfetynge, causeth strangulation and sodeyne death, for as I sayde the stomacke is so enforced, and the lyuer is so sore oppressed that naturall heate and the powers be extynct, wherfore absteynence for this matter is the moste best and the perfytest medson that can be. And in no wyse eate no meate vnto the tyme the stomacke be euacuated of all euyll humours by vomet or other conuenyent wayes, for els crude and rawe humours vndygested doyl

multiply in the body to the detrymēt
of man. Two meales a daye is suffy
cyent for a rest man. And a labourer
maye eate thre tymes a daye. And he
that doth eate ofter lyueth a beastely
lyfe. And he that doth eate more than
ones in a daye, I aduertyse hym that
the fyrste refection or meale be dyge-
sted or that he do eate the seconde re-
fection or meale. For there is nothyn
ge more hurtefull for mannes bodye
than to eate meate vpon meate vndy
gested. For the last refection or mele,
wyll let the dygestyon of the fyrste re-
fection or meale. Also ūdry meates of
dyuers operacyons eaten at one refec
tion or meale is not laudable, nor it
is not good to syt longe at dyner and
supper. An howre is sufficyent to syt
at dyner: and not so longe at supper.
Englande hath an euyll vse in syttyn
ge longe at dyner and at supper. And
Englysshe men hath an euyll vse, for
at the begynnynge at dyner and sup-
per

per he wylfede on grofe meates. And the beſt meates the which be holſome and nutrytyue and lyeth of dygeſtion is kepte for ſeruauntes, for whan the good meate doth come to the table, thorowe fedynge vpon grofe meate, the appetyde is extynete whā the good meate doth come to the table, but mānes myndeis ſo anydyous although he haue eaten ynough, whan he ſeeth better meate come before hȳ agaynſt his appetyde he wyll eate, wherupon do come replexion and ſurfetes.

¶ The. x. Chapter, treateth of all maner of drynkes, as of water, of wyne, of ale, of beere, of eyder, of meade, of metheglyn and of whaye.

WAter is one of the foure elemētes of the whiche dyuers lycoures, or drynkes for mannes ſuſtynaunce be made of: takynge

theyr originall and substaunce of it is as ale, breer, meade, and meathe glyn Water is not holsome soole by it self, for an Englysshe man: consyderynge the contrary blage: whiche is not concurrant with nature. Water is colde, slowe, and slacke of dygestyon. The best water is rayne water, so be it that it be cleane and purely taken. Nexte to it is ronnynge water the whiche both swyftely ronne from the easte into the west upon stones or pybbles. The thyrde water to be praysed is ryuer or broke water the whiche is clear rōnynge on pybbles and grauell. Standynge waters the whiche be refresshed with a fresshe sprynge is commendable. But standynge waters and well waters, to the whiche the sonne hath no reflexion. Although they be lyghter than other ronnynge waters be: Yet they be not so cōmendable. And let euery man beware of all waters the whiche be standynge

and

and be putrefyed with frothy, docknet, and mudde. For yf they bake or brewe or dresse meate with it/it shall ingender many infyrmyties. The water the whiche euery man ought to dresse his meate with all, or shall vse bakynge or bruynge, let it be ronnynge, and put it in vesselles that it maye stande there. ij. or .iij. howres or it be occupyed. Than straine the vpper parte: throwe a thycke lynnen cloth, & caste the inferyall parte awaye. Yf any mā do vse to drynke water with wyne let it be purely strayned, and than sethe it, and after it be colde, let hym put it to his wyne. But better it is to drynke with wyne stylled waters, specyallye the water of strawberyes, or the water of Buglosse, or the water of Borage, or the water of Endyue, or the water of Cycory, or the waters of Lourthystell, and Dandelyon, & yf any man be cōbred with the stone, or doth burne in the pudybūde places, vse to drynke

ke

be with whyte wyne, the water of hawes, and the water of mylke. Loke for this water in a boke of my makynge, named the Bzeuyarye of healthy.

¶ Wyne.

¶ All maner of wynes be made of grapes, except pelpylet he whiche is made of a berye. Chose your wyne after this sorte: it must be fyne, fayze, and cleare, to the eye, it must be fragraũt and redolent heuynge a good odour and flauour in the nose, it must spzyngklein the cuppe whan it is drawen or put out of the potte into the cuppe, it muste be colde and pleasaunte in the mouth, and it muste be stronge & subtyll of substaunce: And than moderatlye dzonken, it doth actuate and doth quycken a mānes wyttes, it doth comforte the herte, it doth scoure the lyuer, speryallye yf it be whyte wyne, it doth reioyce all the powers of man & doth norysshe them, it doth ingendze good blode, it doth cõforte and doth

norysshe

norysshe the brayne and all the body and it resolueth fleume, it ingendreth heate, and it is good agaynst heuynes and pensyfulnes, it is full of agylyte, wherfore it is medlonable, specyally whyte wyne, for it doth mundyfie and clense woundes and sores. Furthermore the better the wyne is, the better humours it doth ingendre. Wyne muste not be to newe nor to olde, but hyghe wynes, as Malmesey maye be kepte longe. And bycause wyne is full of fumosyte, it is good therfore to alaye it with water hyghe and hote. Wynes of operacion doth comforte olde men and women, but there is no wyne good for chyldren and maydens for in hyghe Almayne, there is no mayde shall drynke no wyne: but styll she shall drynke water, vnto the tyme she be maryed. The vsuall drynke there and in other hyghe countreyes for youth is fountayne water, for in euerytowne is a fountayne or a shalowe

welle, to the whiche all people that be yonge and seruauntes hath a conclu ence and a recourse to drynke. Meane wynes as wynes of Gascony, frenche wynes, and specyally raynysche wyne that is fyned is good with meate/ specyally Claret wyne. It is not good to drynke nother wyne nor ale before a man doth eate somwhat, although there be olde fantasticall sayinges to the contrarye. Also these hote wynes, as Malmesey, wyne corse, wyne greke Romanysche, Romney, Secke, Alygaunt, Basterde, Tyre, Olaye, Mulcadell, Capricke, Tynt, Roberdany, with other hote wynes, be not good to drynke with meate, but after mete and with Oysters, with Saledes, with fruyte a drawghte or two maye be suffered. Olde men maye drynke as I sayde bygh wynes at theyr plea sure. Furthermore all swete wynes, and grose wynes, doth make a man fatte.

Ale

Ale.

Ale is made of malte and water, and they the whiche do put any other thynge to ale than is reherſed, except yeſt, barme, or goddes good, doth ſophyſticall there ale. Ale for an Engliſſhe man is a naturall drynke. Ale muſte haue theſe properties, it muſte be freſſhe and cleare, it muſte not be ropy, nor ſmoky, nor it muſte haue no wekte nor tayle. Ale ſhulde not be dronke vnder .v. dayes olde. Newe ale is vnholſome for all men. And ſobre ale, and deed ale, and ale the whiche doth ſtande a tylte is good for no man. Barly malte maketh better ale then Oten malte or any other corne doth: it doth ingendre groſſe humours: but it maketh a man ſtronge.

Beere.

Beere is made of malte, of hoppes, and water. It is a naturall drynke for a dothe man. And nowe of late dayes it is moche vſed in Englande,

to the detryment of many Englysshe men, specyally it kylleth them the whi che be troubled with the Colycke and the stone, and the straynecoplyon, for the drynke is a colde drynke. Yet it doth make a man fatte, and doth inflate the bely, as it doth appere by the moche mennes faces and belyes. Yf the Beere be well serued and be fyned and not newe, it doth qualyfie the heate of the lyuer.

¶Cyder.

¶Cyder is made of the Juce of peares, or the Juce of apples: and other whyle, Cyder is made of both, but the best Cyder is made of cleane peares the whiche be dulcet.: but the best is not prayfed in physicke, for Cyder is colde of operacion, and is full of ventosyte. Wherfore it doth ingendre euyll humours, and doth swoge to mo the the naturall heate of man, and doth let dygestyon, and doth hurte the stomake, but they the whiche be bled

to

to it, yf it be dronke in haruest, it doth lytell harme.

¶ Meade.

¶ Meade is made of hony and water boyled both togyther: yf it be fyned and pure: it preserueth healthy, but it is not good for them the whiche haue the Iliacke or the colycke.

¶ Meatheglyn.

¶ Meatheglyn is made of hony & water and herbes boyled & soden togyther, yf it be fyned & stale, it is better in the regyment of healthy than Meade.

¶ Whaye.

¶ Whaye yf it be wel ordred, specyally that whaye the whych doth come of butter, is a temporate drynke: and is moyste. And it doth norysshe, it doth clense the brest, and doth purge red colour, and good for faufleme faces.

¶ Yolet ale.

¶ Yolet ale is made with hote mylke and colde ale, it is a temporate drynke, and is good for a hote lyuer and

for hote feuers, specyally yf colde her bes be loden in it.

¶ Coyte.

¶ Coyte is a drynke made of water in the whiche is layde a lowze and a falte feuen .iij. or iiij. howzes, than it is dronke, it is a vsuall drynke in Pycardy, in Flaunders, in Holonde, in Brabant, and Selonde.

¶ To speake of Aptisane, or of Drimen, or of aqua vite, or of Ipocras. I do passe ouer at this tyme, for I do make mencyon of it in the Bzeuyary of healthy.

¶ The .xi. Chapter, treateth of Bzeade.

A Wycen sayth, that bzeade made of wheete maketh a man fat, specially whan the Bzeade is made of newe wheete, and it doth set a man in temperaunce. Bzeade made of fyne flower with out leuyn, is slowe of dy-

gestyon

gestyon, but it doth norysche moche yf it be truely ordred and well baken. Whan the breade is leuened, it is soone dygested, as some olde Auctours sayth. But these dayes is proued the contrary by the stomackes of men, for leuyn is heuy and ponderous. Breade hauynge to moche brande in it, is not laudable. In Rome and other hyghe countreyes, theyr loues of breade be lytell bygger than a walnot and many lytell loues be ioyned togyther, the whiche doth serue for great men, and it is sasfroned, I prayse it not. I do loue manchet bread. And great loues the whiche be well moulded and thorowe bakē, the brande abstracted and abiected, & that is good for all arhes.

¶ Breade made of Mestlynge or of Rye.

¶ Mestlynge breade is made halfe of wheete and halfe of Rye. And there is also Mestlynge made halfe of Rye and halfe of Barly. And euyll people wyll

wyll put wheste and barly togyther. Breade made of these akorne sayd gray pee or cornes, thus pothed togyther, may fyll the gutte, but it shall neuer do good to man, no more than horse breade, or breade made of beanes, and pease can do. Howbeit this matter doth go moche by the educacion of the byngynge vp of the people the whiche haue ben norysshed, or nutryshed with suche breade. I do speake nowe in barlyes or maltes parte to be eaten and also dronken, I suppose it is to moche for one grayne, for barly doth ingendre colde humoures, and pease and beanes, and the substaunce cõmynge frõ them repleteth a man with ventosyte. But yf a man haue a luste or a sensuall appetyde to eate and drynke of a grayne better than malte or barly, let hym eate and drynke of it the whiche maye be made of Otes, for hauer cakes in Scotlande is many a good lorde and lordes dysshe, and yf

it

it wyll make good hauer Cakes conse
quently it wyll make good drynke or
euyll, euery thynge as it is handled.
For it is a cõmon prouerbe, God may
sende a man good meate, but the de-
uyll may sẽde an euyl cooke to dystroy
it: Wherfore gentell bakers, sophy-
sycate not your breade made of pure
wheete, yf you do: where euyl alebrew
ers and ale wyues, for theyr euyll
brewynge and euyll measure, shulde
clacke and ryuge theyr Tankerdes at
dym. myles dale, I wolde you shulde
shake out the remnet of your sackes,
standyng in the Temes vp to the har
de chyn, and. iii. ynches aboue, that
whan you do come out of the water,
you myght shake your eares as a spa
nyell that beryly cõmeth out the wa-
ter. Gentell bakers make good bread
for good breade doth cõforte, conkyr-
me, and stablysshe a mannes herte, be
syde the properties reherced. Note
breade is vnholsome for any man, for

it doth lye in ſtomacke lyke a ſponge, hauſtynge vndercoote humoures. Yet the ſmell of newe breade, is comforta ble to the heade, and to the herte.

¶ Soden breade, as Symnelles, and Cracknelles, and breade baken vpon a ſtone, or vpon yron, and Breade that Saffron is in, is not laudable. Burnte breade and harde cruſtes and paſtye cruſtes doth ingendre coloure, aduſte, & melancoly humours. Wherfore chyppe the vpper cruſte of your breade. And who ſo doth vſe to eate the ſeconde cruſte after meate, it maketh a man leane. And ſo doth Wheeten breade, the whiche is full of brande.

¶ Breade the which is nutrytyue and prayſed in phyſicke, ſhulde haue theſe properties. Fyrſte it muſt not be newe but a daye and a nyght olde, nor it is not good, whã it is paſt. iiij. or .v. dayes olde, except the loues be great, nor it muſt not be moldy nor muſty: it muſt be well moulded, it muſte be thorowe

bake

bake, it muste be lyght and not heuy, and it muste be tẽperatly salted. Olde breade or stale breade doth drye vp the blode or naturall moyst of man, and it doth ingendre euyll humours, and is euyll & tarde of dygestyon: Wherfore there is no surfet so euyll, as the surfet of eatynge of euyll breade.

¶The.xij. Chapter treateth of Potage, of Sewe, of Stewpottes, of Grewell, of Fyzmente, of Peese potage, of Almon myke, of Ryce potage, of Cawdelles, of Culleses, and of other Brothes.

ALL maner of liquyde thynges, as Potage, sewe, and all other brothes doth replete a man that eteth them with ventosyte. Potage is not so moche vsed in all Chrystendome, as it is vsed in Englande. Potage is made of the licour, in the whiche flesshe

is sod in, with puttynge to, chopped herbes, and Otmell and saite. The herbes, with the which potage is made with all, yf they be pure, good, and cleane, not wormeeaten, nor infected with the corrupte ayre descendynge vpon them, doth comforte many men the ventosyte notwithstandynge. But for as moche, as dyuers tymes, many partes of Englande is infected with the pestylence, throwe the corrupcion of the ayre, the which doth infecte the herbes. In suche tymes it is not good to make potage nor to eate no potage In certayne places beyonde sea where as I haue trauayled in. In the pestylence tyme a generall cõmaũdemẽt hath ben sent from the superyoryte to the comynalte, that no mã shulde eate herbes in suche infectyous tymes.

¶ Sewe and Stewpottes.

¶ Sewe and Stewpottes, and grewell made with otmell, in all the whi che no herbes be put in, can do lytell dysplea-

dyſpleaſure excepte it doth replete a man with ventoſyte, but it relaxeth the bely.

¶ Fyrmente.

¶ Fyrmente is made of wheete, and mylke, in the whiche yf fleſche be ſoden to eate it, it is not cõmendable, for it is harde of dygeſtyon. But whan it is dygeſted, it doth nouryſche & it doth ſtrengthen a man.

¶ Peeſe potage, and beane potage.

¶ Peeſe potage and beane potage, doth replete a mã wt ventoſyte. Peeſe potage is better than beane potage, for it is ſooner dygeſted, and leſſer of vẽtoſyte, they both be abſtercyne and do cleanſe the body. They be competent of nutrycyment. But beane potage doth increaſe groſe humours.

¶ Almon mylke and Ryce potage.

¶ Almon mylke and Ryce potage. Almons be hote and moyſte. It doth cõ-

forte the brest and it doth mollyfie the bely, and prouoketh bryne. Ryce potage made with Almon mylke doth restore and doth comforte nature.

Ale brues, Cawdelles, and Cullesses.

Ale brues, Cawdelles, & Cullesses, for weake men and fell stomackes, the whiche cannot eate solydate meate is suffred. But Cawdelles made with hempe sede & Cullesses made of chrympes doth comforte blode and nature.

Hony soppes and other brothes.

Hony soppes and other brothes of what kynde or substance so euer they be made of, they do ingendre benenosytie. Wherfore they be not good nor holsome for the Colycke nor Iliacke, nor other inflatyue impedymētes or syckenesses, specyally yf hony be init. The sayinges of Plyne Galene, Auycen with other auctours notwithstandynge, for in these dayes experyence teacheth vs cōtrary to theyr sayinges

and

and wrytynge. For although the nature of mā be not altered, yet it is weaker and nothynge so stronge nowe, as whan they lyued. &c.

¶ They. xiij. Chapter treateth of whyte meate as of Egges, Butter, Chese, Wylke, Crayme. &c.

IN Englande there is no Egges vsed to be eaten, but Hen Egges, wherfore I wyll fyrste wryte and pertracte of Hen egges, the yolkes of Hen egges be cordialles, for it is temporatly hote. The whyte of an egge is vitcus, and colde and slacke of dygestyon. And doth not ingendre good blode, wherfore who so euer that wyll eate an Heane egge, let the egge be newe and roste hym reare and eate hym, or els poche hym, for poched egges be best at nyght, & newe reare rosted egges be good in the mornynge so

so be it they be tyred with a lytell salte and sugre that they be nutrytue. In Turkye and other hyghe Chrystyan landes annexed to it: vse to seth two or thre bul shelles of egges togyther harde, & pull of the shelles, sowse them and kepe them to eate at all tymes. But harde egges be slowe & slacke of dygestyon and doth nutryshe the bodye grosely. Rosted egges be better than soden. Fryed egges be nought. Ducke egges, and geese egges, I do not prayse. But Fesaunt egges and Partrych es egges, Physicke synguler ly doth prayse.

¶ Butter.

¶ Butter is made of creayme & is moyste of operacio, it is good to eate i the mornynge before other meates. Frenche men wyll eate it after meate. But eaten with other meates it doth not onely norysshe, but it is good for the brest and lunges, and also it doth relaxe and mollyfie the bely: Doche men doth

doth eate it at all tymes in the daye, the whiche I dyd not prayse whan I dyd dwell amonges them/ consyderyng that butter is vnctyous and euery thynge that is vnctyous is noysome to the Stomacke for as moche as it maketh lubrifaction. And also euery thynge that is vnctyous, that is to saye, butteryshe, oyle, greese, or fatte, doth swymme aboue in the drynkes of the stomacke, as ỹ fatnes doth swym aboue in a boylynge Potte, the excesse of fuche nawraction or superfluyte wyll assende to the dryke of the stomacke, and doth make eructuacyons. Wherfore eatynge of moche butter at one refections is not cõmendable, nor it is not good for the the whiche be in any ague or feuer, for the vnctuosyte of it doth augment the heate of the feuer. Mylke pozeyon is good for euery mã in the mornynge yf it be newe made.

Thele.

Thele is made of mylke, yet there

is.iiij.sortes of Chese,which is to say grene chese,softe chese,harde chese,or spermyse. Grene chese is not called grene by̆ reason of colour,but for ȳ newnes of it,for the whay is not halfe pressed out of it,and in operacion it is cold and moyste. Softe chese not to newe nor to olde is best,for in operacion it is hote and moyste. Harde chese is hote and dryȝ,and euyll to dygest. Spermyse is a Chese the whiche is made with cundes and with the Juce of herbes,to tell the nature of it I can not: consyderynge that euery mylke wyfe may put many Jures of herbes of sundry operacyon and vertue,one not agreynge with a nother. But and yf they dyd knowe what they dyd gombyll togyther without trewe compoundynge. And I knowynge the herbes than I coulde tell the operacyon of Spermyse chese. Yet besyde these.iiij. natures of chese,there is a chese called a Jewe chese,the whiche yf it be

we

wel ordered doth passe all other cheses none except taken. But take the best chese of all these rehersed, yf a ly tell do good and plesure, the ouerplus doth ingendre grose humours, for it is harde of dygestyon, it maketh a mā costyue and it is not good for the stone. Chese that is good ought not be to hard nor to sokt, but betwyxte both, it shulde not be towgh ne nor bruttell, it ought not to be swete nor towre, nor tarte, nor to salt, nor to freshe, it must be of good sauour and taiege, nor ful of eyres, nor mytes, nor magottes. Yet in hygh Almayne the chese the whiche is full of magottes, is called there the best chese, and they will eate the great magottes, as fast as we do eate Comfettes.

¶ Mylke.

¶ Mylke of a woman, and the mylke of a Goote is a good restoratyue. Wherfore these mylkes be good for them that be in a consūption, and for

the great temperaunce the whiche is in them it doth norysche moche.

¶ Cowes mylke and Ewes mylke, so beit the beastes be yonge and do go in good pasture the mylke is nutrytyue and doth humecte and moysteth the membres and doth mundyfie & cleuse the entrayles, and doth alleuyate and mytygate ỳ payne of the lunges, and the brest, but it is not good for them the whiche haue gurgulacions in the bely, nor it is not all the best for sanguyne men: but it is very good for melancoly men, and for olde men & chyldren, specyally yf it be soden, addynge to it a lytell sugre.

¶ Crayme.

¶ Crayme the which doth not stande longe on the mylke, and soden with a lytell sugre is norysshynge. Clowted crayme & rawe crayme put togyther, is eaten more for a sensuall appetyde than for any good norysshment. Rawe crayme vndecocted, eaten with strawberyes

berryes, or hurtes is a rurall mannes bāket. I haue knowē such banketes hath put mē in ieobardy of theyr lyues.

¶ Almon butter.

¶ Almon butter made with fyne sugre and good Rose water, and eaten with the flowers of many violettes, is acōmendable dysshe, spetyally in Lent whan the violettes be fragraūt it reioyseth the herte, it dothcomforte the brayne: and doth qualyfie the heate of the lyuer.

¶ Beane butter.

¶ Beane butter is vsed moche in lent in dyuers countreyes. It is good for plowe men to fyll the panche, it doth ingendre grose humours and doth; replete a man with ventosyte.

¶ The. xiiij. Chapter treateth of fysshe.

Of all Nacions and Countreyes. Englande is best seruedoffysshe, not onely of all maner of sea fysshe,

but also of fresshe water fysshe, and of all maner of lyuers of lene fysshes.

¶ Sea fysshe.

¶ Fysshes of the sea the whyche haue scales of many kyndes, be more holsomer than the fresshe water fysshe, the whych bein standyng waters. The older a fysshe is, so moche he is the better, so be it that the fysshe be softe and not solydate. Yf the fysshe be salt and solydate, the yonger the fysshe is, the better it is to dygest, but this is to vnderstãde, that yf the fysshe be neuer so solydate it must haue age but not ouer growen, except it be a yonge porpesse the whyche kynde of fysshe is nother praysed in the olde testament nor in phylicke.

¶ Fresshe water fysshe

¶ The fysshe the whyche is in ryuers and brookes, be more holsomer than they the whyche bein pooles, pondes, or mooses or any other standynge waters, for they both labour and both scours

scoure them selfe. Fysche the whiche lyueth and doth feede on the mudde or elis do fede in the fenne or morysche grounde, doth sauour of the mudde, whiche is not so good as the fysche that fedeth and doth scoure hym selfe on the stones, or grauell, & sande.

¶ Salte fyshes.

¶ Salte fyshe must be whiche be powdred & salted with salte be not greatly to be prayled, specyally yf a man do make his hole refection with it the qualyte doth not hurte, but the quantytie, specyally suche salte fyshes, as wyll cleue to the fyngers when a man doth eate it. And the fluyn of fyshes, be vtterly to be abhorred, for it doth ingendre vilens fleume and colloure adust. All maner of fysche is colde of nature, and doth ingendre fleume, it doth lytell norysche. Fysche & flesshe ought not to be eaten togyther at one meale.

¶ The.

¶ The .xb. Chapter treateth of wylde fowle, and tame fowle: and byrdes.

Of all wylde fowle, the Fesaunt is moste best. Although that a Partrych of all fowles is sooneste dygested. Wherfore it is a restorative meate, doth comforte the brayne & the stomacke, & doth augment carnall lust. A Woodcocke is a meate of good temporaunce. Quayles & Plouers, and Lapwynges doth nourysshe but lytell, for they doth ingendre melancolyke mours. Yonge turtle doues doth ingendre good blode. A Crane is harde of dygestyon and doth ingendre ruyll blode. A yonge Heronsewe is lyghter of dygestyon than a Crane. A Bytter de well kylled and rosted is a nutrytyue meate. A Byttoure is not so harde of dygestyon, as is an Heronsewe. A Shoueler is lyghter of dygestyon than a Byttoure. All these be nou-

full, except they be well ordred & dreſſed. A Fesaunt henne, a mooze cocke, and a mooze henne, except they doo lye abzode they be nutrytyue. All maner of wylde fowle, the whiche lyueth by the water, they be of diſcōmendable noryſhement.

¶Of tame or domeſtycall fowle.

¶Of all tame fowle, a Capon is moſt beſt, for it is nutrytyue, and is ſoone dygeſted. A henne in wynter is good, and nutrytyue, ſo be chycken in ſommer, ſpecyally cockrelles and polettes the whiche be nutroden. The fleſche of a Cocke is harde of dygeſtyon, but the bzoth or a gely made of a Cocke is reſtoratyue. Pygyons be good for colo rycke and melancolycke men. Gooſe fleſche and duckefleſche is not prayſed, except it be a yonge greue gooſe. Yonge Peechyken of halfe a yeare of age be prayſed. Olde Pecockes be harde of dygeſtyon.

¶ All maner of small fyldes, be good and lyght of dygestyon, except Spa rowes whiche be harde of dygestyon. Tytmoses, Colmoses, & Wrens, the whiche both eate spyders and poyson be not cõmendyble. Of all small fyldes the Larke is best: than is praysed the blacke fylde & the Thrusshes. Rasis and Isaac prayseth yonge Staares/ but I do thynke they be better in eatyng, they shuld engendre colour.

¶ The .xvi. Chapter, treateth of flesshe, of wylde, and tame beastes.

Beefe is a good meate for an Esy lyf she man: so be it the beaste be yonge, and that it be not Cowe flesshe for olde Beefe and Cowe flesshe doth gendre melancolye and leporous humoures. Yf it be moderately powdred that the grose blode by salte maye be exhausted

exhausted. It doth make an Englyshe mā stronge, the education of hym yf it consydered. Wherfore Beefe, which is called hanged Beefe in the rolle of the smoky howse, is not laudable, it maye fyll the belly and cause a man to dryncke, but it is euyll for the stone, & euyll of dygestyon, & maketh no good Iuce, yf a mā haue a peece hangynge beside and another in his belye that the which doth hange by the syde shal do a man more good, yf a shower of rayne do chaunce, than that the whiche is within the belly, the appetyde of mānes sensualyte notwithstandynge.

¶ Mutton and Lambe.

¶ Mutton of Rasis and Auerroyes, is praysed for a good meate, but Galen doth not laudeit, and surely I do not loue it, consyderynge that there is no beaste that is so soone infected, nor there doth happen so great Muttens sykenesse any quātyte as doth to the sheepe. This notwithstandynge

standyng, yf the sheepe be brought vp in a good pasture and fat, and do not slauoure of the woule, it is good for sycke persones, for it doth ingendre good blode. Lambes flesshe is moyste and flumatycke, wherfore it is not all the best for olde men, except they be melancoly of complexion, it is not good for flumatycke men to feede to moche of it.

Veale.

Veale is a nutrytyue meate: and doth norysshe moche a man, for it is soone dygested. Wherupō many men doth holde opynyon, that it is the best flesshe and the moste nutrytyue meate that can be for mannes substynaunce.

Porke, Brawne, Bacon, and Pygge.

Whereas Galen with other auncyente and approbate Doctours, doth prayse Porke. I dare not saye the contrary agaynst thē, but this I am sure of, I dyd neuer loue it. And in holye

Scripture it is not prayled. for a swyne is an vncleane beaste, and doth lye vpon, in fylthy and stynkynge soyles. And with stercorus matter, dyuers tymes it doth fede, specyallye in Englande. Yet hyghe Almayne and other hyghe countreyes (except Spayne, and other countreyes annexed to spayne) doth kepe theyr swyne cleane, and doth cause them ones or twyse a daye to swymme in great ryuers, lyke the water of Ryne, which is aboue Coleyne: but Spanyerdes & the other Regyons annexed to them, kepe their swyne more fylthyer than Englysshe Persones doth. Furthermore, the Iewe, the Saralyn, the Turkes, concernynge theyr polytycke wytte & learnynge in Physicke/hath as moch wytte, wysdome, reason, and knowledge, for the sauyte of theyr body: as any chrysten man hath. And noble Physicions I haue knowen amonges the, yet they all lacked grace, for as moche as they

do not know or knowledge Jesu christ as the holy Scrypture telleth vs and the. They loue not porke, nor swynes flesshe, but doth vtuperate & abhorre it/yet for all this, they will eate Adders, whiche is a kynde of serpentes, as well as any other Chrystien man dwellynge in Rome, and other hyghe countreyes, for Adders flesshe there, is called kyd of the mountayne, this notwithstandynge, physicke doth approbate adders flesshe good to be eatē saynge it doth make an olde man yonge, as it appereth by a harte eatynge an Adder, maketh hym yong agayne. But porke doth not so, for yf it be of an olde hogge not cleane kept/it doth ingendre grose blode, & doth hurte the stomacke, yet yf they porke be yonge it is nutrytyue. Bacon is good for Carters, and plowe men, the which be euer labouryng in the earth or dunge, but & yf they haue the stone and vse to eate it, they shall synge, but

be

be to the eye. Wherfore I do say that coloppes and egges is as holsome for them: as a talowe candell is good for a horse mouth, or a peece of powdred Beefe is good for a blere eyed mare. Yet sensuall appetyde muste haue a fwynge at all these thynges, notwithstandynge / Porke is conuertyble to mannes flesshe.

¶ Brawne.

¶ Brawne is an vsuall meate in wynter amonges Englysshe mē, it is harde of dygestyon. The brawne of a wylde Boore, is moche more better than the brawne of a tame Boore, yf a mā eate nother of them both, it shall neuer do hym harme.

¶ Pygges.

¶ Pygges, specyally sowepygges, is nutrytyue, and made in a gely, it is a restoratyue, so be it the pygge be fleyd the skyn take of, and than stewed with restoratyues, as a Cocke is stewed to make a gely: A yonge fatte pygge in

phylicke

phylicke is singulerly prayked yf it be
wel ordred in the rostynge, the skynne
not eaten.

¶ Kydde.

¶ Yonge kyddes flesche is prayked a-
boue all other flesche, as Ayren, Ra-
tis, and Anerroys, sayth, kozit is tem
pozate and nutrytyue although it be
somwhat dryc. Olde kyd is not pray-
ked.

¶ Of wylde Beastes flesche.

¶ I haue gone rounde about chrystен
dome and ouerthwarte chrystendome
and a thousande oz two, and moze my
les out of Chrystendome. yet there is
not so moche pleasure koz Harte and
Hynde, Bucke and Doe, and koz Roo
Bucke and Doe: as is in Englande
lande, and although the flesche be dis
prayked in phylicke. I prayc God to
sende me parte of the flesche to eate,
phylicke notwithstandynge. The opy
nyon of all olde Physicions was and
is that Venyson is not good to eate,

pzyncypally

pryncypally for two cause. The fyrst cause is that he the beaste doth lyue in feare, for yf he be a good wodman he shall neuer se no kynde of deere but at the .v. bytte on the grasse, or in ouer yu ga on the tree, but he will lyfte up his head and loke about hym, the which cõmeth of tymorosnes, and tymorosyte doth ingendre melãcoly humours. Wherfore all phyon suchons sayth, that Venson which is the seconde cause, doth ingendre colorycke humours, and of truethe it doth so: wherfore let them take the fleyne and let me haue the flesshe, I am sure it is a lordes dysshe: and I am sure it is good for an Englysshemans, for it doth auyna te hym to be as he is: whiche is stron ge and hardy. But I do aduertyse eue ry man for all my wordes, not to kyll and so to eate of it, except it be lawfully, for it is a meate for great men. And great men do not ete so moche by the meate, as they doth by the pa-

lyme of kyllynge of it.

¶ Hares flesshe.

¶ Hare doth no harme nor no dyspleasure to no man, yf the flesshe be not eaten, it maketh a gentyl man good pastyme. And better is for the hounds or dogges to eate the hare after they haue kylled it, as I sayde than man shulde eate it, for it is not praysed nother in the olde Testament, nother in physicke, for the Bible sayth the hare is an vncleane beaste. And physicke sayth hares flesshe is dryye and doth ingendre melancoly humours.

¶ Conyes flesshe.

¶ Conyes flesshe is good, but Rabets flesshe is best of all wylde beastes, for it is temperate and doth nourysshe and synguler ly prayed in physicke. For all thynges the which doth cuche is nutrytyue.

¶ The .xvij. Chapter, doth treate of partycular thynges of fyssshe and flesshe.

The

The heades of fylche, and the fatnes of fylche, specyallye of Samon & Conger, is not good for them the whiche be dyspoled to haue Rewmatycke heades. And the heades of Lampreyes & Lampreons & the stynge the whiche is within them, is not good to eate. Refrayne from eatyng of the skynnes of flesche and fylche, and burned meate, and browne meate. For it doth ingendre biscus humoures, and colour, and melancoly: and doth make opylacions. The brayne of any beaste is not laudable, excepte the brayne of a kydde, for it is euyll of dygestyon & doth hurte a mannes appetyde & the stomacke, for it is colde & moyste and biscus. A hote stomacke maye eate it, but it doth ingendre grose humours. The brayne of a Woodcocke and of a Snype and suche lyke is cõmendyble. The forepartes of all maner of beastes and fowles be more hotter and lyghter of dygestyon, than the hynderpar-

tes be. The marye of all beestes is hote and moyste, it is nutrytiue yf it be wel dygested, yet it doth mollyfye ỹ stomache, & doth take away a mānes appetyde: wherfore let a mā eate peper with. The blode of all beastes and fowles is not prayled, for it is harde of dygestyon: All the inwardes of beastes & of fowles, as the herte, the lyuer, the lunges & trypes, & tryly bubbes, with all the intrayles, is harde of dygestyon, & doth increase grose humoures. The fatnes of fleshe is not so moch nutrytyue, as ỹ leannes of fleshe, it is best whā leane & fat is myxte one with an other. The tonges of beastes, be harde of dygestyon, & of lytell norysshement. The stones of a Cocke, and the stones of other beastes that hath done theyr kynde be nutrytyue.

¶ The .xviij. Chapter treateth of rosse meate, of fryed meate, of sodē or boyled meate, of bruled meate, and of bake meate.

With

With vs at Mowntpyller and other Vnyuerslyties, is vsed boyled meate at dyner, & rosse meate to supper. Why they shulde do so I can not tell, vnles it be for a consuetude. For boyled meate is lyghter of dygestyon than rosted meate is. Bruled meate is harde of dygestyon, and euyll for the stone. Fryed meate is harder of dygestyon than bruled meat is, and it doth ingendre colour & melancoly. Bake meate, whiche is called flesshe that is buryed, for it is buryed in paste, is not prayse dinphysicke. All maner of flesshe the whiche is inclyned to humydyte shulde be rosted. And all flesshe the whiche is inclyned to drynes shulde be sod or boyled. Fysshe may be sod, rosted, bruled, and baken, euery one after they? kynde & vse, and fashyon of the countrey, as the cooke and the physicion wyll agree & deuyse. For a good cooke is halfe a physicion. For the cheke physicke (the counsayle

a phyſicion excepte) doth come from the kytchyn, wherfore the phyſicion & the cooke, for ſycke men muſt conſulte togyther for the preparacion of meates for ſycke men, for yf the phyſicion without the cooke prepare any meate excepte he be very expert, he will make a deryſhe dyſche of meate, the whyche the ſycke can not take.

¶ The .xix. Chapter treateth of Rootes, and fyrſte of the Rootes of Borage and Buglose.

THe Rootes of Borage and Buglose, ſoden tender and made in a ſuccade, doth ingendre good blode, and doth let a man in a tempraunce.

¶ The Rootes of Alyſaunder, and Enulacampane.

¶ The rootes of Alyſaũder ſoden tender and made in a ſuccade, is good for to dyſtroye the ſtone in the raynes of the backe and bladder. The rootes of

Enu-

Enula campane soden tender and made in a succade is good for the brealle and for the lunges, and for all the interyall membres of man.

¶ The Rootes of Perseley and of Fenell.

¶ The rootes of Perseley soden tender and made in a succade is good for the stone, & doth make a man to pysse. The rootes of Fenell soden tender & made in a succade is good for the lunges and for the syght.

¶ The Rootes of Turneppes and Parsneppes.

¶ Turneppes boyled and eaten with flesshe, augmenteth the lecde of man yf they be eten awe moderatly, it doth prouoke a good appetyde. Parsneppes soden and eaten, doth increase nature: they be nutrytyue and doth expell wynde.

¶ Radysshe rootes & Carettes.

¶ Radysshe rootes doth breake wynde, and doth prouoke a man to make

water

water, but they be not good for them the whiche hath the gowte. Carettes soden and eaten doth auge & increase nature, and doth cause a man to make water.

¶ The rootes of Rapes.

¶ Rape rootes yf they be well boyled they doth norysshe, yf they be moderatly eaten. Immoderatly eaten, they do ingendre ventosyte, and doth annoye the stomacke.

¶ Onyons.

¶ Onyons doth prouoke a man to veneryous actes, & to compnolence, and yf a man drynke sondrye drynkes, it doth rectyfie & reforme the varyetie of the operacion of the: they maketh a maunes appetyde good and putteth away fastydyousnes.

¶ Leekes.

¶ Leekes doth open the brestie, and doth prouoke a man to make water, but they doth make and increase evyll blode.

¶ Garlycke

¶ Garlycke.

¶ Garlycke of all rootes is best and most prayled in Lombardy and other countreyes aneyed to it, for it doth openthe breaste, and it doth kyll all maner of wormes in a manes bely/whiche be to saye, lumbrici, ascarides, & cucurbitini. ¶ Whiche is to saye, longe wormes, small lytell longe wormes, whiche wyll tykle in the foundament and square wormes, it also heateth the bodye, & dissolueth grose wyndes.

¶ The. xx. Chapter treateth of certayne bluall herbes. And fyrste of Borage and Buglose.

BOrage doth comforte the herte, and doth ingendre good blode, & causeth a man to be mery, & doth let a mauluais tempozaunce. And so doth Buglose, for he is taken of more vygoure and strength, and efficacyte.

¶ Of Artochockes, and Rokat.

¶ There is nothynge vsed to be eaten of Artochockes but the heade of them whan they be almost rype, they muste be soden tender in the broth of Beefe or with beefe, and after eate them at dyner, they doth increase nature and doth prouoke a man to heneryous actes. Rokat doth increase the seede of man, and doth stumulate the flesshe and doth helpe to dygestyon.

¶ Of Cykory and Endyue.

¶ Cycory doth kepe the stomacke and the heade in temperaunce & doth qualyfie colour. Endyue is good for them the whiche haue hote stomackes and drye.

¶ Of whyte Beetes & Purslane.

¶ Whyte Beetes be good for the lyuer and for the splene, and be abstersyue. Purslane doth extynete the ardor of lasciuyousnes, and doth mytygate great heate in all the inwarde partes of man.

¶ Of

¶ Of tyme and parseley.

¶ Tyme breaketh the stone, it doth dissolue wyndes, and causeth a man to make water. Parseley is good to breke the stone, & causeth a man to pysse. It is good for the stomacke, and doth cause a man to haue a swete breath.

¶ Of Lettuse and Sorell.

¶ Lettuse doth extynct venerynous actes, yet it doth increase mylke in a womans breaste, it is good for a hote stomacke, and doth prouoke slepe and doth increase blode, and doth set the blode i a temporaūce. Sorell is good for a hote lyuer, and good for the stomacke.

¶ Of Peny ryall and Isop.

¶ Peny ryall, doth purge melancoly, and doth comforte the stomacke & the spyrytes of man. Isop clenseth vitrus fleume, and is good for the breast and for the lunges.

¶ Of Rosemary, and Roses.

¶ Rosemary is good for palsyes, and

for the fallynge syckenes and for the cough, and good agaynst colde. Roses be a Cordyall, and doth comforte the herte and the brayne.

¶ Of Fenell and Annys.

¶ These herbes be seldome bled, but theyr seedes be greatly occupyed. Fenell seede is bled to breake bryne, and good agaynst poyson. Annys seede is good to clense the bladder & the rayns of the backe & doth prouoke bryne and maketh one to haue a swete breth

¶ Of Saage and Mandragor.

¶ Saage, is good to helpe a woman to conceyue, and doth prouoke bryne. Mandragor doth helpe a woman to conception, and doth prouoke a man to slepe.

¶ Of all herbes in generall.

¶ There is no Herbe nor Weede, but god hath gyuen vertue to them, to helpe man. But for as moche, as Plyne, Macer, & Dioscorides, with many other olde auncyente and approbate

Doctours

Doctours hath wryten and pertracted of theyr vertues. I therfore nowe wyll wryte no further of herbes, but wyll speke of other matters that shal be more necessarye.

¶ The .xxi. Chapter treateth of fruytes. And fyrste of Fygges.

Auycen sayth that Fygges doth norysshe more than any other fruyte. They doth norysshe marueylously whan they be eaten with blaunched Almons. They be also good rosted, & stued. They do clense the breaste and the lunges. And they do open the opylacions of the lyuer and the splene They doth stere a man to veneryons actes, for they doth auge and increase the seede of generacion. And also they doth prouoke a man to sweate: wherfore they doth ingendre lyce.

¶ Of great Raysyns.

¶ Great Raysyns be nutrytyue, spe-

cyallye yf the stones be pulled out, and they doth make the stomacke fyrme & stable. And they doth prouoke a man to haue a good appetyde, yf a fewe of them be eaten before meate.

¶ Of small Raysyns of corans.

¶ Small Raysyns of corans, be good for the raynes of the backe, and they doth prouoke vryne, howe be it they be not all the best for the splene, for they maketh oppylacion.

¶ Of Grapes.

¶ Grapes swete and newe, be nutrytyue, and doth stumulate the fleshe, and they doth comforte the stomacke, and the lyuer, and doth auoyde oppylacions, howe be it, it doth replete the stomacke with ventosyte.

¶ Of Peches, of Medlers, and Ceruyces.

¶ Peches, doth mollyfye the bely and be colde. Medlers taken superfluous, doth ingendre melancoly. And Ceruyces be in maner of lyke operacion.

¶ Of

Of Strawberyes, Cheryes, and Hurtes.

Strawberyes be prayſed aboue all beryes, for they do qualyfie the heate of the lyuer, and doth ingendre good blode eaten with ſugre. Cheryes doth mollyfie the bely and be colde. Hurtes be of a groſer ſubſtaunce, wherfore they be not for them the whiche be of a cleane dyete.

Of Nuttes great and ſmall.

The walnot and banocke be of one operacion. They be tarde and ſlowe of dygeſtyon, yet they doth comforte the brayne yf the pyth or ſkyn be pulled of and thā they be nutrytyue. Fylberdes be better than hafell Nuttes, yf they be newe and taken from the tree & the ſkyn or the pyth pulled of, they be nutrytyue, & doth increſe fatnes, yf they be olde they ſhuld be eaten with great Raylyng. But newe Nuttes be fatte better than olde nuttes for olde nuttes be coloryche, and they be euyll for

the

the heade & euyll for olde men: & they doth ingendre the palsey to the tonge. Yet they be good agaynst benym, and immoderatly taken or eaten doth ingendre corrupcions, as byles, blaynes, and suche putrefaction.

Of Pease and Beanes.

Pease the whiche be yonge be nutrytyue, howbeit they doth replete a man with bentosyte. Beanes be not so moch to be prayed as Pease, for they be full of bentosyte, although the skynnes or huskes be ablated or caste away, yet they be a stronge meate and doth prouoke venerous actes.

Of Peares and Apples.

Peares the whiche be melowe and duice, & not stony, doth increse fatnes, ingendryng watery sche blode, & they be full of bentosyte. But boardons rosted, sued, or baken, be nutrytyue, and doth comforte the stomacke, specyally yf they be eaten ꝺ confettes. Apples be good after a frosse haue take them

or

or whan they be olde, ſpecyallye redde Appies, & they the whiche be of good odour and melowe, they ſhulde be eten with ſugre or comfettes, or with fenell ſeede or Annys ſeede by cauſe of theyr ventoſyte, they doth comforte thaū the ſtomacke, & doth make good dygeſtyon, ſpecyallye yf they be roſted or baken. (☞)

¶ Of Pomegranates & Quynces.

¶ Pomegranates be nutrytyue, and good for the ſtomacke. Quynces bake the core pulled out, doth mollyfye the bely, and doth helpe dygeſtyon, & doth preſerue a man from dronkenſhyp.

¶ Of Dates and Mylons.

¶ Dates moderatly eaten, be nutrytyue, but they doth cauſe opplacyons of the lyuer and of the ſplene. Mylons doth ingendre euyll humours.

¶ Of Gourdes, of Cucumbers, and Pepones.

¶ Gourdes be euyll of nozyſhement. Cucumbers reſtrayneth veneryousnes

or lasciuyousnes, or luxuryousnes. Pepones be in maner of lyke operacion. But the Pypones ingendryng euyll humours.

¶ Of Almondes & Chesteyns.

¶ Almondes cauleth a man to pysse, they doth mollyfie the bely, and doth purge the lunges. And .bi. or .bij. eate before meate preserueth a man from dronkēshyp. Chesteyns doth norysshe the body strongly, & doth make a man fat, yf they be thorowe rosted and the huskes abiected, yet they doth replete a man with ventosyte or wynde.

¶ Of Prunes and Damysens.

¶ Prunes be not greatly praysed, but in the way of medycon, for they be colde and moyste. And Damysens be of the sayde nature, for the one is olde & dryed, & the other be taken from the tree. Syxe or seuen Damysens eaten before dyner, be good to prouoke a mānes appetyde, they doth mollyfie the bely and be abstersyue, the skynne and

the

the stones must be ablated and cast a-
way and not bled.

¶ Of Olyues and Capers.

¶ Olyues condyted, & eaten at the be-
gynnynge of a refection, doth roborate the stomacke, and prouoketh ap-
petyde. Capers doth purge fleume, & doth make a man to haue an appetyde.

¶ Of Orenges.

¶ Orenges doth make a manly haue a good appetyde, & so doth the rynde of they be in sucade. And they doth comforte the stomacke: the Juce is a good sauce to prouoke an appetyde.

¶ The .xxii. Chapter treateth of Spyces. And fyrste of Ginger.

¶ Ginger doth heate the stomacke, & helpeth dygestyon. Geue gynger eaten in the morynge fastynge: doth vacuate and clenche the remem-
braunce.

¶ Of Peper.

¶ There be iij. sondry kyndes of Peper: whiche be to saye, whyte Peper, blacke peper, & long peper. All kyndes of pepers, doth heate the body, & doth dissolue fleume and wynde, and doth helpe dygestyon, and maketh a man to make water. Blacke Peper doth make a man leane.

¶ Of Cloues and Mace.

¶ Cloues doth comforte the synewes and doth dissolue, & doth consume superfluous humours, and restoreth nature. Mace is aromaticall, & doth helpe the colycke, and is good agaynst the blody flyxe and laxes.

¶ Of Grayns and Saffron.

¶ Grayns be good for the stomacke and the head, and be good for women to drynke. Saffron doth cõforte the herte and the stomacke, but beware to put to[o] muche in the syrup.

¶ Of Nutmegges & Cynamome.

¶ Nutmegges be good for them the[y] whyche

whiche haue colde in theyr heade, and doth comforte the syght & the brayne and the mouth of the stomacke. And is good for the spleue. Cynamome is a mordyall, wherfore the hebriction doth laye. Why doth a man dye, and can get Cynamome to ete. Yet it doth hop & is good to restrayne fluxes or laxes.

¶ Of Liquerycе.

¶ Liquerycе is good to clense and to open the lunges and the brease and doth lose fleume.

¶ The xviii. Chapter, sheweth a dyet for Sanguyne men.

Sanguyne men be hote and moyste of complexion, wherfore they must be cyrcumspecte in eatyng of theyr meates, consyderyng that the purer the complexion is, the sooner it may be corrupted, and the blode may be the sooner infected. Wherfore they must abstayne to eate mordynall fruytes & her-

bes & rootes, as gatlycke, onyons, & leekes, they muste refrayne from eatynge of olde flesshe, & eschewe the blage of eatynge of the braynes of beastes, and fro eatynge the Udders of keyne. They muste vse moderate exercyse, & moderate dyet, or elis they wyll be to fat and grose. Fyllhe of muddy waters be not good for them. And yf blode do abunde, clense it with stufes or by Ile botomye.

¶ The .xxiiij. Chapter sheweth a dyet for Fleumatyckemen.

FLeumatycke mē be colde & moyste, wherfore they muste abstayne frō meates the whiche is colde. And also they must refrayne frō eatyng victus meate, specyallye from all meates the whiche doth ingēdre fleumatycke humours, as fyllhe, fruyte, and whyte meate. Also to eschewe the blage of eatynge of crude herbes specyallye to refrayne

refrayne frō meate the whiche is hard and slowe of dygestyon, as it appereth in the propertyes of meates above reherced. And beware not to dwell nyghe to waterysshe & moryssh groūde. These thynges be good for fleumatycke persones moderately taken, ouyons, garlycke, peper, gynger. And all meates the whiche be hote and drye. And sauces the which be lowe. These thynges folowynge doth purge fleume, Polypody, Nettle, Elder, Agarycke, Yreos, Wayden heere, & Sticados

¶ The .xvb. Chapter sheweth a dyet for Colorycke men.

Colouris hote and drye, wherfore Colorycke men muste abstayne from eatynge hote spyces. And to refrayne from drynkynge of wyne and eatynge of colorycke meate: howbeit colorycke men may eate groser meate than any other of the complexions,

except

except theyr education haue ben to the contrary. Colorycke men shulde not be longe fastynge. The thynges folowynge doth purge colour: Fumytory, Centory, Wormewode, Wylde hoppes, Apoletres, Marcurye, Manna, Reuberbe, Eupatory, Tamarindes, and the whaye of butter.

¶ The. xxvi. Chapter treateth of a Dyetary for Melancoly men.

Melancoly is colde and dry, wherfore Melancoly men muste refrayne from fryed meate, and meate the whiche is ouer salte. And from meate that is sowre and harde of dygestyon, and from all meate the whiche is burned and dry. They must abstayne from immoderate thurste and from drynkynge of hote wynes, and grose wyne, as red wyne. And ble these thynges, Cowe mylke, Almon mylke, Yolkes

Yolkes of rere Egges. Boyled meate is better for Melancoly men than rosted meate. All meate the whiche wyll be soone dygested. And all meates the which doth ingendre good blode. And meates the which be temporatly hote be good for melancoly men. And so be all herbes the which be hote & moyste. These thynges folowynge doth purge melancoly, Quycke beme, Seene, Stycados, Hartes tonge, Maydenheere, Pulyal monntane, Borage, Organum, Sugre and whyte wyne.

¶ The .xxbii. Chapter treateth of a dyet and of an ordre to be bled in the pestyferous tyme of the Pestylence and sweatynge sykenes.

When the Plages of the Pestylence or the swettynge sykenes is in a towne or countrey, with vs at Mowntpyller & all other

hyghe Regyons and countreyes that
I haue dwelled in, the people doth flie
from the contagyous and infectyous
ayre: preseruacions with other coun
saples of physicke notwithstandyng.
In lower and other base countreyes,
howses the whiche be infected in tow
ne or cytie be closed vp both doores &
wyndowes, and the inhabytours shal
not come abrode, nother to churche,
nor to market, nor to any howse or
company, for infectyng other the whi
che be clene without infection. A man
can not be to ware, nor can not kepe
hym selfe to well from this syckenes,
for it is so behement and so perylous
that the Syckenes is taken with the
sauour of a mannes clothes the whi-
che hath bylyted the infectyous howe-
se, for the infection wyll lye and hange
longe in clothes. And I haue knowen
that whan the strawe & rusches hath
ben caste oute of a howse infected, the
hogges the whiche vsed lye in it, dyed
of

of the pestylence. Wherfore in suche infectuous tyme, it is good for euery man, that wyll not flee from the contagyous ayre to vse dayly, specyallye in the mornynge and euenynge to burne Juneper, or Rosemary, or Rysches or Baye leaues, or Marierome, or frãkensence or bengauyn. Or els make this powdre. Take of storax calamyte halfe an ounce, of Frankensence an ounce, of the wod of Aloes the weyght of .vi. ỏ. myrre all these togyther. Thã cast halfe a sponefull of this in a chafynge dysche of coles. And let it to fume abrode in the Chambers and the hall and other howses. And you wyll put to this powdre a lytle lapdanum, it is so moche the better. Or els make a Pomander vnder this maner. Take of Lapdanum. iij. drammes. of the wood of Aloes one drãme, of Amber of greece. ii. drãmes and a halfe, of nutmegges, of storax calamyte of eche a drãme and a halfe, confecte all this to

gyther with Rose water, and make a ball. And this aforesayde Pomaunder doth not onely expell contagyous ayres, but also it doth comforte the brayne, as Bartholomewe of Montaguane sayth. And other moderne Doctours doth affyrme the same: who so euer that is infected with the Pestylence, let hym loke in my Breuyary of healthy for a remedy. But let hym vse this dyet. Let the Chambers be kept close, and kepe a contynuall fyre in the Chambre of cleare burnynge wood or cole without smoke, beware of takynge any colde, vse temporate meates & drynke, & beware of wyne, beere, and Cyder: vse to eate stewed or bake warDons yf they can be goten, yf not, eate stewed or baken peares with cōfettes vse no grose meates, but those the whiche be lyght of dygestyon.

¶ The. xxviii. Chapter sheweth of a dyet for them, the whiche be in any Feuer or Ague.

I

I Do aduertyse euery man that hath a feuer or an Ague, not to eate no meate .vi. howres before his courſe doth take hym. And in no wyſe as long as the Ague doth endure to put of the ſhert nor dubblet, nor to ryſe out of the bedde, but whan nede ſhall requyre, & in any wyſe, not to go nor to take ꝑ open ayre. For ſuche prouyſion maye be had that at vttermoſt at the thyrde courſe he ſhalbe delyuered of the feuer blynge the medſons the why the be in the Bzeuyary of health. And let euery mā beware of callyng theyr handes and armes at any tyme out of the bed in or out of theyr agony, or to ſpraull with the legges out of the bed good it is for the ſpace of .iij. courſes to weare conſtynually gloues, and not to waſſhe the handes. And to vſe ſuche a dyet in meate and drynke as is reherſed in the Peſtylence.

¶ The .xxix. Chapter treateth of a dyet for them the whiche haue the Iliacke, or the Colycke and the Stone.

The Iliacke and the Colycke be in gendred of bentosyte, the whiche is intruded or inclosed in two guttes, the one is called Ilia, and the other is called Colon. For these two infyrmyties a man must beware of colde. And good it is not to be long fastyng. And necessary it is to be laxatyue, & not in no wyse to be constupate. And these thynges folowynge be not good for them the which haue these afore sayd infyrmyties: newe bread, stale breade, nor newe ale. They must abstayne also from drynkynge of beere, of cyder, and red wyne, and Cynamom. Also refrayne from all meates that hony is in, exchewe eatynge of colde herbes, ble not to eate Beanes, Pease, nor potage, beware of the blage of fruytes. And of all thyngs the whiche doth

ingendre

ingendre wynde. For the stone, abstay nether dryncynge of newe ale, beware of beere, and of red wyne and hote wynes, refrayne from eatynge of red herynge Martymas beefe, and bakon, and salte fysshe, & salte meates. And beware of goynge colde aboute the mydle specyally aboute the raynes of the backe, and make no restrycion of wynde and water nor leege that water wolde expell.

¶ The. xxx. Chapter treateth of a dyet for them the whiche haue any kyndes of the gowtes.

They the whiche be infected with the gowte, or any kynde of it, I do aduertyse them not to syt to longe bowlyng and bybbynge, dysynge and cardynge, in forgettynge them selfe to exonerate the bladder and the bely whan nede shall requyre, and also to beware ỹ the legges hange not with-

out

but some staye, nor that the bootes or shoes be not ouer strayte. Whosoeuer hath the gowte, muste refrayne from drynkynge of newe ale, & let hym abstayne from drynkynge of beere and redwyne. Also he must not eate newe breade, Egges, freshe samon, Eles, freshe herynge, Pyckerdes, Oysters and all shell fyshe. Also he muste eschewe the eatynge of freshe beefe, of goose, of ducke, and of pygyons. Beware of takynge colde in the legges, or rydynge or goynge wet shoed. Beware of benerypous actes after refection, or after or vpon a full stomacke. And refrayne from all thynges that doth ingendre euyll humours and be inflatyue.

¶ The .xxxi. Chapter, treateth of a dyet for them the whiche haue any of the hyndes of Lepozed.

He

He that is infected with any of the foure kyndes of the lepozed, muſt refrayne frō all maner of wynes, and from newe dzynkes, & ſtrong ale, than let hym beware of ryot and ſurfetynge. And let hym abſtayne foz eatynge of ſpyces, and dates, and from tryppes and puddynges, and all inwardes of beaſtes. Fyſſhe and Egges and mylke is not good foz lepozous perſones. And they muſt abſtayne from eatynge of freſſhe beefe, and from eatynge of goole, ducke, and from waterfowle and pygyons. And in no wyſe to eate no Venſon, noz Hare fleſſhe and ſuche lyke.

¶ The. xxxij. Chapter, treateth of a dyet foz them the whiche haue any of the kyndes of the fallynge ſyckenes.

Who ſoeuer he be, the whiche haue any of the kyndes of the fallynge ſyckenes, muſt abſtayne from eatyng

of whyte meate, specyallye of mylke, he muste refrayne from drynkynge of wyne, newe ale, and stronge ale. Also they shulde not eate the fattes of fysshe nor the heades of fysshe the which doth ingendre rewme. Shell fysshe, Eles, Samon, Heryuge, and bicens fysshes be not good for Epilentycke men. Also they muste refrayne frō etynge of garlycke, onyons, leekes, chybolles, and all vaperous meates the wyche doth hurte the heade. Venson, hare, fleshe, beefe, beanes and pease on be not good for Epilentycke men. And yf they knowe that they be infected with these great syckenes, they shulde not resorte where there is great resorte of company, whiche is in churche, in sessyons, & market places on market dayes, yf they do the syckenes wyll infecte them more there, then in any other place, or at any other tyme. They must beware they do not syt to nyghe the fyre, for the fyre wyll ouercome

them

them & wyll induce the syckenes. They must beware of lyeng to hote in theyr bedys, to labour extremely, for suche thynges rauseth the greeke to come the ofter.

¶ The .xxviij. Chapter, treateth of a dyet for them, the whyche haue any payne in theyr heade.

MAny syckenes, or infyrmyties, and impedymentes may be in a mannes heade. wherfore who soeuer haue any impedyment in the heade, must not kepe the hende to hote nor to colde, but in a temporaunce. And to be ware of ingendryng of rewme, whyche is the cause of many infyrmyties. There is nothyng that doth ingendre rewme, so moche as doth the fatnes of fysche, and the heades of fysshe, and surfettes, & takynge colde in the feete and takynge colde in the nape of the

nette or heade. Also they the whiche haue any infyrmyte in the head, muste refrayne of immoderate slepe, specyally after meate. Also they muste abstayne from drynkynge of wyne, and vse not to drynke ale & beere, the whiche is ouer stronge, dotyferacion, halowynge, cryenge, and hyghe syngynge is not good for the heade. All thynges the whiche is vaperous or doth fume is not good for the heade, and all thynges the which is of euyll sauour, as fryen, synckes, wyde drawghtes, pysse bowles, snoffe of candelles, dunge hylles, stynkynge canelles, and stynkynge standynge waters, & stynkynge marches, with suche contagyous ayres, doth hurte the heade and the brayne & the memory. All odyferous sauours be good for the heade and the brayne and the memory.

¶ The xxviii. Chapter, treateth of a dyet for them, the whiche be in a consumpcion.

Who

Who soeuer he be, that is in a consumpcion muste abstayne from all sowre and tarte thynges, as vynegre and alegre and suche lyke. And also he must abstayne from eatynge of grose meates the whiche be harde and slowe of dygestyon, and vse cordyalles and restoratyues and nutrytyue meates. All meates & drynkes the whiche is swete and that sugre is in, be nutrytyue. Wherfore swete wynes be good for them the which be in consumpcions moderatly taken. And sowre wyne, sowre ale, and sowre beere is good for no man, for it doth freate away nature. And let them beware that be in a cõsumpcion of fryed meate, of boyled meate, and of burned meate the whiche is ouer rolled. And in anywyse let them beware of angre and pensyfulnes. These thynges folowynge be good for them the which be in consumpcion, a Pygge or a Cocke stewed and made in a gely. Cockrelles

stewed, gootes mylke & sugre, almon mylke, in the whiche ryce is soden, and Rabettes stewed. &c.

¶The. xxxb. Chapter, treateth of a dyet for them the whiche be Asmatycke men beynge shorte wynded or lackynge breath.

Shortnes of wynde cōmeth dyuers tymes of Impedymentes in the lunges, and straytenes in the breaste, oppilated thorowe viscus fleume, and other wyle whan the heade is stuffed with rewme called the Poose, letteth the breth of his natural course. Wher fore he that hath shortenes of breath, must absteyne from eatynge of Nutes, specyally yf they be olde, chese and mylke is not good for them, no more is fysshe and fruyte and rawe or crude herbes. Also all maner of meate the whiche is harde of dygestyon is not

good

for them. They muste refrayne from eatynge of fysche, specyally frō eatynge fysche the whiche wyll cleue to the fyngers, and be vilcus and slyme and in any wyse beware of the skynnes of fysche, and of all maner of meate the which doth ingēdre fleume. Also they must beware of colde. And whan any howse is a swepynge, to go out of the howse for a space in to a cleane ayre. The dust also that ryseth in the strete thorowe the behemence of the wynde or other wyse is not good for them. And smoke is euyll for them & so is all thynge that is stoppynge. Wherfore necessary it is for them to be laxatyue.

¶ The .xxxbi. Chapter, treateth of a dyet for them the whiche haue the Palsey.

They the whiche haue the palsey, buyuersall, or partyculer, muste beware of augre, hastynes, & tesshynes, and

and muſt beware of fere. For thorowe angre or feare dyuers tymes the palſey do come to a man. Alſo they muſt beware of dronkennes, and eatynge of nuttes, whiche thynges be euyll for the palſey of the tonge, coldenes & contagyous and ſtynkynge & kythy ayres be euyll for the palſey. Alſo let euery man beware on lyenge vpon the bare grounde, or vpon the bare ſtones, for it is euyll for the palſey, the ſauour of Caſtory and the ſauoure of a Fore is good agaynſt the palſey.

¶ The. xxviii. Chapter doth ſhewe an order and a dyet for them the whiche be madde and out of theyr wytte.

There is no man the whiche haue any of the kyndes of madnes, but they oughte to be kepte in ſauegarde for dyuers inconuenyente that may fall, as it appeared of late dayes

of

of a lunatycke mā named Michel, the
whyche went many yeres at lyberte, &
at last he dyd kyl his wyfe & his wyues
syster, & his owne selfe. Wherfore I do
aduertyse euery mā the which is mad
or lunatycke, or frentycke or demony-
acke to be kepte in sauegarde in some
close howse or chambre where there is
lytell lyght. And that he haue a keper
the which the mad mando keare. And
se that the mad mā haue no knyfe nor
sheers, nor other edge toule, nor that
he haue no gyrdle, except it be a weake
lyst of cloth, for hurtynge or kyllynge
hym selfe. Also the chābre or the how-
se that the mad man is in: let there be
no paynted clothes, nor paynted wal-
les, nor pyctures of man or woman, or
fowle, or beast: for suche thynges ma-
keth them full of fātasyes, let the mad
persons hed be shauen ones a mouth,
let them drynke no wyne, nor stronge
Ale, nor stronge Beere, but moderate
drynke. And let the haue .iij. tymes in

a daye warme kuppynges and a lytell warme meate. And vse fewe wordes to them, except it be for reprehension or gentell reformacion, yt they haue any wyt or perseueraunce to vnderstande.

¶ The.xxxviij. Chapter, treateth of a dyet for them the which haue any of the kyndes of the Idropyses.

Seynt Bede sayth, the more a man doth drynke ỹ hath the Idropsye, the more he is a thurste, for although the sycknes doth come by superabundaunce of water, yet the lyuer is dry, whyther it be Alchites, Ipolarca, Leucoflegmãcia, or the Tympany. They that hath any of the.iiij. kyndes of the Idropsyes, must refrayne frõ all thynges the which be constipate & costyue. And vse all thynges the which be laxatyue, Nuttes, and dry Almondes, and harde chese, poyson to them.

¶ The

¶ The.xxxix. Chapter, treateth of a generall dyet for all maner of men and women, beynge lycke or hole.

There is no man nor woman, the whiche haue any respecte to thē selfe, that can be a better phylicion for theyr owne sauegard, thā theyr owne selfe can be, to consyder what thynge the whiche doth them good. And to refrayne from suche thynges that doth them hurte or harme. And let euerye man beware of care, sorow, thought, penfylnes, and of inwarde angre. Beware of surfettes & vse not to moche beneryous actes. Breake not the vsuall custome of slepe in the nyght. A merye herte and mynde, the whiche is in rest & quyetnes, without aduersyte and to moch worldly busynes causeth a man to lyue long and to looke yonge ly although he be aged, care & sorowe beyngeth in age and death: wherfore

let euery mā be mery, & yf he can not, let hym resorte to mery company, to breake of his perplexatyues. Further more I do aduertyse euery mā to wasche theyr handes ofte euery daye. And dyuers tymes to keyme theyr hed euery day, & to plonge the eyes in cold water in the morynge. Moreouer I do cōsell euery man to kepe the brest and the stomacke warme, & to kepe the fete frō wet, & other whyle to washe thē, & that they be not kept to hote nor to colde, but indyfferently. Also to kepe the hed & the necke in a moderate temperaunce, not to hote nor to colde. And in any wyse to beware, not to medle to moche with beneryous actes, for that wyll cause a man to looke agedly, and also causeth a man to haue a breke or a shorte lyfe. Also other matters pertaynynge to any partyculer dyet: you shall haue it in the dyettes aboue in this Boke rehersed.

¶ The.xl. Chapter, doth shewe an or-
dre, or a fashyon, howe a sycke man
shulde be ordred: And howe a
sycke man shulde be bled
that is lykely to dye.

WHosoeuer that is sore sycke, it
is vncertayne to mā whyther
he shall lyue or dye. Wherfore
it is necessarye for hym that is sycke,
to haue two or thre good kepers, the
whiche at all tymes must be dylygent
and not slepysshe, sluggysshe nor slut-
tysshe. And not to wepe & wayle about
a sycke man, nor to vse many wordes.
Nor that there be no great resorte to
cōmon & talke, for it is a busynes for
a whole man to answere many men,
specyally women ỹ shall come to hym.
They the whiche cōmeth to any sycke
person ought to haue fewe wordes or
none, except certayne persones the why-
che be of counsell of the Testamēt ma-
kynge, the which wyse men be wont to

seke of such matters in theyr sycknes
for wysdome wold ꝙ euery mā shulde
prepare for suche thyngs in heith. And
yf any man for charyte wyll bysyte a
ny person, let hym aduertyse the sycke
to make euery thynge euen betwyxte
god and the worlde, & his cōscyence.
And to receyue the ryghtes of holy chur
the lyke a catholycke man. And to fo-
lowe the counsell of both physycions,
whiche is to saye, the physicion of the
soule, & the physicion of the body, that
is to say, the spyrytuall coūsell of his
ghostly father: & the bodely coūsell of
his physicion concernyng the receytes
of his medsons to recouer health. For
seynt Augustyne sayth, he ꝙ doth not
obserue the cōmaundementes of his
physicion, doth kyll hym selfe. Further
more about a sycke person, shuld be re
dolent sauours, & the chambre shulde
be replenished with herbes & flowers
of odyferous sauour. And certayne
tymes it is good to be bled a lytell of
some

some perfume to stande in the mydle of the chãbre. And in any wyse let not many men, specyally women be togyther at one tyme in the chambre, not onely for babblynge, but specyally for theyr hote breathes. And the keepers shulde se at all tymes that the sycke persons drynke be pure, fresshe, & stale and that it be a lytle warmed, turned out of the colde. yf the sycke mã ware syker and sycker, that there is lykely hope of amendement, but sygnes of death, than no man ought to moue to hym any worldly matters or busynes but to speake of ghostely & godly matters, and to rede the passyon of chryst: and to say the psalmes of the passyon and to holde a Crosse or a pycture of the passyon of Chryste before the eyes of the sycke person. And let not the keepers forget to gyue the syck man that is in suche agony warmed drynke with a spone, and a sponefull of a Cawdell or a Colesse. And than let euery man

do

do indeuer hym selfe to prayer, that the sycke person may fynysshe his lyfe catholyckely in the fayth of Jesu chryste. And so to departe out of this myserable worlde. I do beseech the father, and the sone, and the holy ghost, thorowe the meryte of Jesu Chrystes passyon, that I and all Creatures lyuynge maye do, Amen.

C f I N I S.

C Imprynted by me Robert Wyer: Dwellynge at the sygne of seynt Johñ Euangelyst, in S. Martyns Paryshe, besyde Charynge Crosse.

MVSEVM BRITANNICVM

BOUND
1986.